





1st edition.

Wilkes  
D.J.S.

—  
1254  
£75-

75 A - 0925

John M. Goltz  
Feb 1978





1st 5th



Thomas Frewen, M.D.

THE  
NATURAL METHOD  
OF CUREING the  
*Diseases of the* BODY,  
AND THE  
*Disorders of the* MIND  
Depending on the BODY.

IN THREE PARTS.

Part I. GENERAL REFLECTIONS on the  
Oeconomy of NATURE in Animal Life.

Part II. The MEANS and METHODS for  
preserving Life and Faculties; and also  
concerning the Nature and Cure of Acute,  
Contagious, and Cephalic Disorders.

Part III. REFLECTIONS on the Nature and  
Cure of particular Chronical Distempers.

---

By GEO. CHEYNE, M.D. R. C. Ed. and R. S. S.

---

—*Extremam hanc oro veniam*—

VIRG.

---

-L O N D O N:

Printed for GEO. STRAHAN, at the *Golden Ball* in  
*Cornhill*, and JOHN and PAUL KNAPTON, at the  
*Crown* in *Ludgate-street*. MDCCLXII.

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX TILDEN FOUNDATION

500 FIFTH AVENUE, NEW YORK, N. Y.

1895

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX TILDEN FOUNDATION

500 FIFTH AVENUE, NEW YORK, N. Y.

1895

THE NEW YORK PUBLIC LIBRARY

1895

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX TILDEN FOUNDATION

500 FIFTH AVENUE, NEW YORK, N. Y.

1895

TO THE  
Right HONOURABLE  
THE  
Earl of CHESTERFIELD, &c.

*FROM a Zeal for the Preservation of  
his Lordship's Health, and in Ho-  
nour of his eminent and shineing En-  
dowments, these, probably his last La-  
bours in Medicin, are humbly inscribed  
by*

*His Lordship's*

*Most faithful humble Servant,*

GEO. CHEYNE.



P R E F A C E.

IN my *Essay on Regimen*, I promised the World my Thoughts concerning, *The natural Method of cureing the Diseases of the Body, and the Disorders of the Mind resulting from such Diseases*, on the Principles of *Philosophy* laid down in that *Essay*, which, by a Course of fifty Years Study, I have discover'd to be the most *Rational*, and in forty Years *Practice of Physic*, have found them to be the most *Effectual*.

· THIS *Promise* I have in the *following Sheets* endeavour'd to perform, whether to the *Satisfaction* and *Benefit* of the *Public*, *Time* and *Experience*

A must

## P R E F A C E.

muſt ſhew. To a *Delicacy* of *Sentiments* and *Correctneſs* of *Style*, I have ſmall Pretenſions; to convey my own *Thoughts* to others, with as much *Plainneſs* and *Perſpicuity* as my Subject would admit of, has been my *principal View*; and if the ſerious attentive *Reader* finds himſelf inſtructed, the Intention of the Writer is answered, and his Credit, as a *Pen-man*, is of ſmall Import.

*NATURE* and her *Laws*, a competent Knowledge of the *animal Oeconomy*, and the beſt *Observations* which I have been capable of making on my own *Success* in Practice, or on that of the ableſt of my *Profession*, are the Foundation of every thing by me advanced. *Theory* I have given into as far only as ſeemed neceſſary to reconcile the *Method* and *Medicins* by  
me



## P R E F A C E.

me recommended, to the trueſt *Idea* which I could frame of the Diſtemper to be cured : For the reſt, the *Reader* is referred to the *Eſſay* above-mentioned, and its *Appendages*.

IN a Deſign extenſive as this, it will not be expected that I ſhould deſcend either into *Forms* of *Medicins*, or the particular Circumſtances of every *Diſtemper* under Conſideration ; this will be the neceſſary Duty of the *Phyſician* in ordinary, who, if he approves the general Directions by me given, will readily adapt them to any particular Caſe, its *Degrees* and *Symptoms*.

IT cannot, I ſhould hope, give any reaſonable *Offence*, if in a Work of this Kind, many particular Things ſhould occur, which probably I may have

## P R E F A C E.

already advanced in some former *Treatises* ; my *Apology* for which is, that in all I know of *Physic*, I have but one general *System* ; *Nature* being ever *one* and the same, and proceeding in all *animal Functions* and Operations by the *same*, or at least by analogous *Laws*.

WHAT I learned from *Books*, *Speculation* and *Philosophy*, by Trial and Experience I have found to be greatly *defective*, as well in many Distempers, whereof I myself have felt the Weight, as in the Cases of my *Patients* ; and this *Experience* has led me to throw off all *unsuccessful* Methods and *Medicins*, and to confine myself to *such* only, by which I had Reason to think the principal *Point* in View, *viz.* a *lasting Cure*, might be obtained. This Method of proceeding reduces the  
*Practice*

## P R E F A C E.

*Practice* of *Physic* into a narrow Compass, viz. 1°. To proper *Evacuations* of the several proper Kinds. 2°. To *attenuating* and *deobstruent* Medicins, of which I find the *mild ponderose* to be generally the best; and after a due Use of these, 3°. The gentle *Astringents* and *Strengtheners* of the Solids, 4°. A proper and *specific Diet*, with *Air* and *Exercise*.

THIS is my general *System*: This, if just and solid, brings all that can be pertinently said on the *Cure* of *Distempers*, into an easy and intelligible View, and makes many of the *same* Methods and Medicins common to different *Cases* and *Patients*. Whatever exceeds this, is *calculated* either for the easy Death, or to keep up the Courage and Hopes, of the *Patient*.

## P R E F A C E.

IT would not become me to say, that the Method here laid down, how judiciously soever applied, will in every *Case* absolutely cure or save: This, however, I venture to affirm, *viz.* that the Continuance of this Method for a due Time, has done, in very bad Cases, and, by *GOD's Blessing*, will do more than any other which has yet been so strongly and clearly enforced and explained, or is commonly used.

I MAY be deceiv'd myself, but, if I know my own Heart, have not a single *Temptation* to deceive others. My *Age* is little short of seventy Years, at which Time in Life, a *Thought* of adding to my *Reputation*, or to my *Purse*, would be extreme Folly: The *first* is now at the Disposal of the  
*Public,*

## P R E F A C E.

*Public*, the *latter* will soon be in the Hands of my *Executors*.

THESE Rules have I followed for twenty Years, first and last; and, by the *Mercy of Heaven*, am at this Time happy, in the Enjoyment of my Senses, and the *Faculties* of my *Mind*, in their full *Vigour*.

BUT after all, though I should *convince* the World, I must not expect to *convert* it: Lessons of *Abstinence* and *Self-denial* loose their *Weight*, when offered to strong *Passions*, and *high Spirits*; and the greatest Part of my *Disciples* will probably always be such, as have labour'd through the tedious *Courses* of *Physic* without Success, whose Sufferings have soured the *false Pleasures* resulting from *sensual Appetites*, and who are at length willing to

## P R E F A C E.

renounce *Luxury*, in order to lessen *Misery*. To these I *seriously* affirm, that this *Method*, strictly and for Time sufficient pursued, will afford all the *Ease* which human *Art* can give, or human *Nature* receive ; and as the *Time* is hourly stealing on, when *Art* can do no more, an Observance of these *Rules* will be the calmest and easiest way of *lying down in Death*.

LET this single Consideration then recommend the *System* proposed, *viz.* That it has a necessary Tendency to *alleviate* the *Pains* of *Life*, and to soften the *Terrors* of *Death*.



---

---

T H E  
C O N T E N T S.

REFLECTIONS on the Oeconomy of  
*Nature in Animal Life.*

**T**HE probable Reasons, why the Spiritual Principle of the Human Race has been so long confined to so narrow and dark a Prison as the Seminal Corpuscle, before it arrives at its Maturity Page 5.

How Nature has provided, as it were, an Infinity of divinely organis'd Particles, endowed with a kind of brutal Life, in every Animal, to prevent the Extinction of any one Species, arising from the Nature of gross Matter, and the other infinit Accidents against any one's coming to Maturity 9.

Probable Conjectures about the Magnitude of a single Animal Fibre 12.

*The*

# C O N T E N T S.

- The distinct Nature and true Difference between Animal and Vegetable Substances for Food* 20.
- The Manner how Animal Secretion is performed* 25.
- The Cause of Sleep and Dreaming* 39.
- The Manner how Medicines act on Animal Bodies* 43.
- The Conduct of Nature in preparing the viscid Water, which is the Substance proper for the Vegetation and Growth of Plants, whereby they become Food for Animals* 51.
- Experiments to shew the true Proportion of Nourishment, in the several kinds of Materials for Food* 53.
- 

## P A R T II.

The MEANS and METHODS for preserving *Life, Health and Serenity.*

### C H A P. I.

**G**eneral Reflections on the Natural Efficacy and Necessity of Temperance or Abstinence respectively, in the Cure of Chronical Distempers 57.  
*That*



# CONTENTS.

*That fermented Liquors destroy the Digestibility of all Foods, and are the general Cause of all acute and severe Distempers* 71.

## CHAP. II.

*Of the Nature, Cause and Cure of the Disorders of the Mind, so far as they depend on the Body* 78.

## CHAP. III.

*General Reflections on the Nature, Cause and Cure of acute, epidemical and contagious Distempers* 96.

## CHAP. IV.

*Of the Nature, and the good or bad Qualities of the Blood* 111.

## CHAP. V.

*Of Mercury, its Nature and sensible Effects and Qualities, and of the best and safest Preparations of it* 119.

## CHAP. VI.

*Of Milk, its Nature, and several Kinds, and of its Virtues and Effects on Animal Bodies* 126.

# CONTENTS.

## PART III.

### CHAP. I.

**G**eneral Reflections *on the several* Kinds  
of Evacuations *previous to or inter-*  
*mix'd in the Cure of Chronical Distempers*  
135.

### CHAP. II.

Observations *on the natural Method of Cure*  
*in particular Chronical Distempers.*

*Of Hypochondriacism and Hystericism* 153.

*Of Fœtids and Volatils, the Manner of their*  
*Operation* 154.

*Of a Rheumatism and its Cure* 156.

*Of the Cure of Scorbutic Blotches and Le-*  
*prosy* 157.

*Of the Nature and Cure of Intermittent Fe-*  
*vers* 159.

*Of the Nature and Cure of a Scrophula* 165.

*Of the Nature and Cure of the King's Evil*  
166.

*Of the Nature and Cure of the Asthma* 168.

*Of the Nature and Cure of the Dropsy* 170.

*Of*

# C O N T E N T S.

<i>Of the Nature and Cure of an Anasarca</i>	172.
<i>Of the Nature and Cure of a Diabetes</i>	173.
<i>Of the Cause and Cure of Inflammations in general, and in particular in the Eyes and Hæmorrhoids</i>	176.
<i>Of the Cause and Cure of the Gout</i>	177.
<i>Of the Cause and Cure of the Sciatica</i>	180.
<i>Of the Cause and Cure of Menstrual Ob- structions</i>	181.
<i>Of the Cause and Cure of Floodings</i>	182.
<i>Of the Cause and Cure of the Fluor Albus</i>	182.
<i>Of the Cause and Cure of a Consumption</i>	185.
<i>Of the Cause and Cure of a Jaundice</i>	187.
<i>Of the Cause and Cure of the Scurvy</i>	191.
<i>Of the Cause and Cure of the Colic</i>	195.
<i>Of Venereal Distempers, their Nature and Cure</i>	197.
<i>Of the Cause and Cure of the Stone and Gravel</i>	201.
<i>Of the Seminium or Elements of the several bodily Distempers</i>	205.

# CONTENTS.

## CHAP. III.

*An Answer to the most material Objections  
against the Efficacy of a low, and of a  
vegetable Diet, directed for the Preser-  
vation of Health and Cure of Distempers*  
207.

## CHAP. IV.

*Reflections on the general Method of Cure  
of hereditary or acquired Tendernefs,  
Thinness, Wasting, or Valetudinariness  
of Constitution, from whatever Causes*  
243.

## CHAP. V.

*Of the different Powers of Diet, and of the  
Diseases each Kind respectively is capable  
to cure or eradicat* 263.

## CHAP. VI.

*Rules for preventing Infertility in both Sexes,  
and Miscarriages in the Female Sex* 276.

## CHAP. VII.

*Rules for obtaining and preserving Health  
in the Decline of Life; or for securing a  
Green Old Age* 293.

*The*

# C O N T E N T S.

*The Nature and Cure of a simple, uncomplicated Diarrhœa or Looseness* 310.

*The Conclusion* 312.

T H E

*The following Books, by the same AUTHOR, are  
sold by Geo. Strahan, at the Golden Ball in  
Cornhill.*

**A** New Theory of acute and slow continued Fevers :  
Wherein besides their Appearances, and the Manner  
of their Cure, occasionally the Structure of the *Glands*, and  
the Manner and Laws of *Secretion*, the Operation of *purgative*,  
*vomitive*, and *Mercurial Medicines*, are *Mechanically*  
explained. To which is prefixed, an Essay concerning the  
Improvement of the Theory of *Medicine*. The Fourth  
Edition, corrected.

An Essay of the true Nature and due Method of treating  
the Gout : Together with an Account of the Nature and  
Quality of *Bath-Waters*, the Manner of using them, and the  
Diseases in which they are proper : As also of the Nature and  
Cure of most Chronical Distempers. The fifth Edition,  
enlarged to more than double the former.

*Philosophical Principles of Religion, Natural and Revealed :*  
In Two Parts. The first containing the Elements of Na-  
tural Philosophy, and the Proofs of Natural Religion. The  
Third Edition. The Second Part containing the Nature of  
Infinities, together with the Philosophic Principles of Re-  
vealed Religion.

An Essay of Health and Long Life. The Seventh Edi-  
tion.

*The English Malady :* or, a Treatise of nervous Diseases  
of all Kinds, as Spleen, Vapours, Lowness of Spirits, Hy-  
pochondriacal and Histerical Distempers, &c. In Three  
Parts.

*Georgii Cbeynæi, M.D. Coll. Reg. Med. Edinb. & Soc.  
Reg. Lond. Socii. Tractatus de Infirmorum Sanitate Tuenda,  
Vitæque Produçenda, Libro ejusdem Argumenti Anglice  
Edito longe Auctior & Limatior, huic Accessit de Natura  
Fibræ ejusque laxæ sive resolutæ Morbis Tractatus nunc  
primum editus.*

---

---

THE  
 Natural Method of Cure  
 In the  
 DISEASES *of the* BODY,  
 And the  
 DISTEMPERS of the MIND  
 Depending thereon.

---

PART I.  
 REFLEXIONS *on the* Oeconomy of  
 Nature *in* Animal Life.

1. **W**E know nothing of the Substance, that is, the *Basis*, of either material or spiritual *Qualities*; we know only their *Being*, and reason of their Nature from their *Qualities*, and their sensible Effects. It is certain that the *self-motive* and *self-actiue* Principle, or *spiritual Substance*, that actuates or animates *organised* Matter, must have essentially and actually inherent in it, all those natural *Qualities*, *Faculties* and *Endowments*, in the highest *Perfection*, that it ever exerts or  
 B attains



## 2     *The Method of Cure in Diseases*

attains to in any time of its Duration. To augment or increase in *essential* Qualities, is an Absurdity; and to augment or increase *naturally*, is only the Property of *Body* and Matter: But spiritual Substance being indivisible and immortal, if it could admit of *More* or *Less* in natural or essential Qualities, it might cease to be, I mean as to its *natural* Qualities of *Living*, *Perceiving* and *Willing*, i. e. of *Cogitation* or *Thinking*: for as to its *moral* Qualities of *Justice*, *Goodness* and *Truth*, they may increase or decrease to any Degree, since they intirely depend on the *Free-will*: and therefore the natural Faculties of *Living*, *Perceiving* and *Willing*, and their several Degrees and Modifications of *Activity*, *Sagacity* and *Desire*, are *essentially* and uniformly permanent in it, in their *Order* and *Degree* respectively, whatever kind of Body it animates; and when it does not exert these *innate* and *essential* Qualities, it is because it is limited and restrained by the Nature of gross Matter, and the *Laws* of the Body which it animates, which is a *foreign Impediment* insuperable to its Degree of *Self-activity* and *Self-mobility*. For an *Angel* is as truly an *Angel*, as to its spiritual Nature and Faculties, *informing* the Body of a *Serpent*, or any other organized Body, as informing the Body of a *Man*: And an *Angel* animating a human Body, would be only a more perfect *Man*; and by its natural and essential Qualities could then only more perfectly exert *human* Functions and Operations:

And



And on an *unorganical* Body it cou'd produce no *vital* Functions, it cou'd only put it into particular Motions.

2. THE Body of an Animal is as perfect and complete in its *lumbaginous* and *spermatic*, as in its *adult* State, from the first *original Pair*, down to this present Time. In its *lumbaginous* State, with respect to its Body, it is, as it were, a mere *Plant*; in its *spermatic* State, it is but a Brute *Animal*; and it is only and properly a *Man* in its *adult* State, when its spiritual Faculties can act on its material Organs with the least *Resistance*, and when its material Organs are complete, develop'd, and cloathed with proper Incrustation and Teguments, in which it continues but a stated Time. The *Skeleton*, *Hulk* and *Rudiments* of its Solids and Fluids, with all its *vital* and *animal* Organs, are similar and *analogous* in all these several Stages of Being: It has the *Miniature, infinitesimal* Solids, Fluids, and animal Organs and Functions, as real and perfect in its *lumbaginous* and *spermatic* State, as in its *adult* State, allowing for Circumstances; for then its Solids are only *infinitely* smaller, more slender and delicate, *roll'd* up and folded together; and its Fluids *infinitely* more rare, thin and subtile; its Functions *infinitely* weaker and slower; and their Extension, Progress, and Increase, is *infinitely* small in the Beginning, and for Ages may be insensible, like a slow *diverging infinite Series*, beginning

#### 4     *The Method of Cure in Diseases*

from *infinitely Little* ; but *diverging* it must be, and always growing, living, and *verging* to its State, in a certain *Progression*, and by *stated Laws*. For the Soul, or *spiritual Substance*, can only animate or actuate *divinely organis'd Matter* ; and if in any Instant of Time the *infinitesimal* Functions should stop, the *Corpuscle* wou'd soon putrify, or become an *inorganical* Particle of dead Matter, so as, without the Power and Activity of the *first Mover* and *Creator*, it could not be again made capable of *Animation* ; which may be one Reason of the infinite *Waste* of organis'd Seeds, or Beginnings of Life, conspicuous in the World, from the *unprecise* Nature of gross Matter, and the *infinite* possible Chances against the *Precision* necessary to living in this present State of Things.

3. THE *first Man*, or the original and mediate Cause of the human Race, must either *virtually* or *actually*, either *explicitly* or *implicitly*, have had inherent in him, all those natural Qualifications, Properties or Virtues both of Body and Soul, that ever were found in any of his Posterity : Or before the *Lapse* (to suppose it only here for Illustration) *Adam*, or the first of the *human Species*, before the Division of the *Sexes*, (for it is plain from the Nature of Things, that the placing two *equal* human Souls, in only differently *figur'd* Bodies, must have been *posterior* to the first original  
Design

Design of their Creation, if *final Causes* have any Evidence ; for this Division of *Sexes* supposes a Want or Deficiency, and a *begun Lapse*, and could be no other than a *Prop* or *Buttress* to support a ruinous Fabric ; for it is highly probable, and conformable to the best *Natural Philosophy*, that the Principle of Generation is only in the Male) I say, *Adam* must have had inherent in his original Frame, at least the Meekness of *Moses*, the Patience of *Job*, the Beauty of *Abfalom*, the Wisdom of *Solomon*, the *Spirituality* and *Resignation* of penitent *David*, and all the *Perfections* and *Excellencies* of the *Philosophers*, *Lawgivers*, and *Heroes* of Antiquity, without their Blemishes ; in a word, the *first Man* must have had existent in him, either *actually* or *virtually*, all the *natural* and *moral* Accomplishments and Endowments, that ever were existent or conspicuous in any of his Posterity ; with due Regard to their intended different Uses and Ends in God's universal Monarchy ; for the *Effect* can never rise higher than the *Cause*, or the *Fruit* than the *Seed*, or the *River* than its *Source*. I think this must be very plain to a true *Philosopher*, and is at the same time a *Demonstration* of the *Lapse*. and *Degeneracy* of the present human Race.

4. FOR what wise Purpose the *Creator* of both Body and Soul has confin'd the actuating *immaterial Substance*, for so long a time, to so dark and strait a *Prison* as is this *seminal*

## 6 *The Method of Cure in Diseases*

*Corpuscle*, viz. all the time of its Duration from the Creation of the immaterial Spirit, and Formation of the organis'd Body, till it arrive at its utmost Extension and Maturity, is not readily conjecturable. We feel that in *Sleep*, the Spirit acts but imperfectly and partially in *Proportion* to its *wakeing* Action; in *Debauches*, very *inconsistently* and *unsteadily*; and in *Syncopes* and such-like *nervous Paroxysms*, scarce at all; and yet the *Essence* and real *Energy* or Capacity of the spiritual Substance is equally and uniformly the same, only the *organical* Machine is disorder'd, and will not play. We can only therefore conclude, that possibly the *spiritual Substance* may be so long imprison'd in its *Miniature, organical Corpuscle*, for some moral End in the *Oeconomy* of *Providence*, either of *Purification* or *Punishment*; perhaps to *limit* and *concentre* the *natural Powers* to a *Level* with the laps'd and impair'd *moral* ones, that they may both rise and grow up together equally. I mention all this but as *Philosophical Conjecture* only.

5. ALL that the most perfect *Analysis* Art can reach, is able to discover in the intimate Composition of Bodies, is, that they are compos'd, 1. Of Sulphur, Oil or Spirit, or the *Matter* of Fire. 2. Of *Salt*, or hard Particles, dissolvable by Water only. 3. *Air*, or a thin elastic dry Fluid. 4. *Water*, or a more dense, unelastic moistening Fluid. 5. *Earth*, a gross unalterable

terable permanent Substance, the *Basis* and Cement of the other Four. From the Mixture and Combination of these in different Quantities and Proportions, all the Varieties of Bodies and their Appearances may proceed.

6. THE great Principles of *Action* in Bodies, small and great, *may be*, either, 1. *Attraction* or *Repulsion*, and its several Laws. 2. *Elasticity* or *Reaction*. 3. *Fermentation*. 4. *Heat, Fire*, or its Matter and Cause. From what primary Causes these proceed, I do not here inquire ; but that these are probably the *secondary* Causes of Action in all Bodies, there is no room for doubting.

7. IT is then highly probable, that an animal Body *divinely organis'd*, and fitted with *Instruments* to be actuated and animated by a *spiritual Substance*, the *Moment* after this spiritual Substance is breathed into it, or is united to this Body, becomes a *living Animal*, and not before ; and then receives Nourishment, and performs the *Functions* of *Circulation, Perspiration*, and the *Secretions analogically*, and by its proper Laws, in its *lumbaginous* and *spermatic* Condition, as really as it does afterwards in its *adult* State ; and as it can have no Nourishment in the two first of *these* States, but from a Tincture or *Zest* of the Juices of the Parents, good, bad or indifferent, as they may be, and must fare accordingly ; so it will



## 8 *The Method of Cure in Diseases*

be *nourish'd*, *perspire*, *respire*, and *secrete* in its adult State, according to the Nature and Qualities of what it takes in from the *Juices* and *Fluids* about it, and next to it, whatever they be, and however convey'd into its Habit and Substance.

8. IN order to be nourish'd for some time, and perform the *animal Functions*, that is, to *live*, there seems to be no other *Condition* absolutely necessary, but that the *Size* of the nourishing Particles be no greater than what will easily enter and pass from the *receiving* Orifices to the *excretory* Orifices; or that the nourishing Particles be no bigger than the Mouths of the *vasa inhalantia & exhalantia*; for were they bigger, it wou'd necessarily creat Obstructions, Pain, and at last *Death*, or the Destruction of the *Machin*; it may be *less*, in any given Proportion; but it must not be *greater*; else it can neither readily enter, nor prompt the animal Functions without Violence and Pain.

9. To prevent Inconveniencies that may often happen from the *finite* and divisible Nature of gross Matter, from *infinite* Accidents, from the *Unsuitableness* of the nearest Fluid, to perform the necessary Functions of living in *Animalcules* for any time, we see what an *Infinite* of *organis'd* Particles of Matter, fitted for living in proper Circumstances, the *Author* of  
of

of Nature has provided in the *Seeds* of *Animals* and *Vegetables*, of which scarce *One* in many *Millions* can have all the favourable Circumstances to bring it to *Maturity*. In *Plants* and *Vegetables*, these *organis'd* Particles are thereby fitted to become proper Nourishment for *Animals*, that there may be no real *Waste* or *Loss* in Nature, but all may tend to some infinitely *wise End* or *Purpose*. For *God and Nature do nothing in vain*; and when from the imperfect and limited Nature of *gross* and *porous* Matter, and *Deficiency* of Circumstances, they attain not the chief Design, they *chime* into a *Second* or a *Third*, or some one in the *infinite Chain* of Effects. And this Consideration seems to me an evident Proof of *Pre-existence*; because every created spiritual Being, or individual Spirit, must at last find out a proper and peculiar material *gross* Prison to do Penitence in for a Time.

10. THE Coat or Crust super-induc'd on the primary *linear Stamina*, is intended to enable them to bear without Pain or Violence their future States, to sheath, defend, and cover their Delicacy, extreme *Sensibility* and *Minuteness*, from the Coarseness, Roughness, and Injuries of the Bodies that now surround us, in this *ruinous*, broken, coarse State of our present Habitation. They are designed only for the *Time* of our *Duration* on this *ruinous Globe*; for finite Spirits have *Vehicles* of one Kind or other

## 10 *The Method of Cure in Diseases*

other to *limit* their Powers, and by whose Resistance and solid Obstacle, they may *exert* their *self-active* and *self-motive*, now imprisoned corporeal Faculties; no Spirit but the *supreme*, the *Father* and *Creator* of Spirit and Matter, being capable, *it seems*, of acting at a *Distance*, or without the Mediation of some *organis'd* Matter.

11. THE *Wisdom* and *Contrivance* of the Author of Nature, has by *general Laws* so order'd the present State of Things, that the external Superficies of the *Viscera* are not only cover'd with special and particular Coats and *Membranes*, (which are the great Organs of their *Activity*) which defend them from the Injuries of the coarse Solids or Fluids, or the *Element* we must live in, in this State; but each particular *Fibril*, each *infinitesimal* Hair of an aetherial, or, as it were, spiritual Solid, has a particular Coat of its own, to defend the *linear Twig*, and convey Action and Impression backward and forward; and the Whole is involved with a *Coat* or *Tunicle* of such a Nature, that the coarser and more compressing the surrounding Fluids are, the *thicker*, and more close and compact this *Cover* or *Cuticle* mechanically grows, as we find by the *Palms* of the Hands and *Soles* of the Feet of Day-Labourers, and the *Cuticle* of the Poor and Naked; each *perspiratory Gland*, each *secretory Duct*, sending out a *Drop* of viscous Matter,



ter, which the *Air* compresses, flattens and hardens into a *Scale*, to cover the Mouths of the subjacent *perspiratory Gland*; which *Scale*, by a wonderful *Mechanism*, leaves its Mouth open, and yet defends it from the Injury of grosser and sharper Air, (like the Tiles of a House) the *Element* of Land-Animals; and of these Scales, thick'ning according to Necessity, the human *Cuticula* is intirely composed. A *Mechanism* analogous to this is prepared for *Aquatics*, by a kind of *mineral* harder *Scales*, to defend the tender Fibres from the Injury of the denser and heavier *Fluid* of *Water*, their *Element*.

12. THE same *analogous* Contrivance is provided for the Covering of the internal Surfaces of the *Bowels* of Animals, (and besides that, every original *linear Solid* has a Case or Sheath) where an *infinite* Number of *Glands*, by the Force of the animal Functions, are continually *spewing* out a more viscous or crasser Fluid, which becomes a Slime or *Mucus* to sheath and defend them from the internal *Aura*, and their *Frictions* upon one another, and by its *Lubricity* to keep them (the *Membranes*) moist and *elastic*. And as this internal *Aura* is more delicate and less deleterious, than the external Element, this Cuticle or *Mucus* is softer and thinner; but there is an absolute Necessity for such a *Mucus* and Cuticle, to moisten and sheath their Delicacy and Sensibility, and therefore this *Cutis* is thinner: For one so  
coarse

## 12 *The Method of Cure in Diseases*

coarse and gross as the external Cuticle, would offend and hurt these tender Parts.

13. *LEWENHOECK* found Tubes in an animal Body so *small* and *delicate*, that putting a common Hair, and one of these *Tubes* together, before the Object Glass of a Microscope, he computed it would require 600 such *Tubes* to be as big as the Hair. We know that every Point of an *Animalcul* is sensible, and that to Sensation there must concur an *Artery*, a *Vein*, and a *Nerve*. Every Point of our Cuticle throws off a Steam or an Air in a sound State; the same *Lewenhoeck* found 125000 such organis'd Orifices under a Space that a Grain of Sand would cover. All the *Membranes* consist of Meshes like Net-work, of different Forms and Figures: The Substance of the Fibres that compose the Solids we find to be cellular, or vesicular, like the Substance of a Sponge, or the Pith of a Rush, which Cells or *Vesicles* therefore must communicate or be patent one into another. \* The learned Dr. *Porterfeild* very justly concludes from Dr. *Hooke's* determining the *Minimum visibile* under an *Angle* of one *Minute*, that the Magnitude of a single nervous Fibre cannot exceed the 3600th Part of a common Hair. All the Tubes, Glands, and Cells of the Solids are filled with a thin glutinous Water, and these make the solid

\* *Vide Medical Essays*, Vol. iv. p. 252.

Substance of the whole Matter of an Animal. Water and Mercury are the only sensible Fluids that can circulate, and enter in such Tubes, tho' the last will do so but transiently, and only as a Cleanser or Rammer to the Tubes.

14. THE *Organs*, the *Glands*, *Tubes* and *Fibres*, but especially the *Membranes*, and other solid Parts of Animals, are the most *elastic* and *ductile* of any known Substance. They may be drawn and spun out to an inconceivable Length, even to a Length almost beyond Gold itself; which yet we know may be extended on the Surface of Silver-Wire, from a single Grain to many Leagues in Length. Yet the *Ductility* and *Elasticity* of *animal* Substances seems much superior, and more delicate and fine than that of any Metal or Vegetable, as is evident in both these Qualities, from the Threads of a *Silkworm* and *Spider*, and from the Vibrations of *Cat-gut* in *Music*. *Impostumes*, *Schirrous Glands*, *Aneurisms* and *Wens*, shew how much a small Globule of animal Substance, especially the *membranous* and *fibrous*, may be stretch'd before it burst or break. All this shews at least, that they are extremely fine, *ductile*, and *elastic*. But this Elasticity lies in the Coat or Membrane, not in the *solid Content*.

15. THERE seems to be a *Medium*, or golden Mean, between the extreme *Minuteness* of some *Particles* of Matter, and the too great

#### 14 *The Method of Cure in Diseases*

great Coarseness and Largeness of *others*, that is most proper for the Nourishment of animal Bodies, and best suited to our present Situation, and the Nature of the *Fluids* and *Solids* that surround us. For Instance, *Alcalious Salts*, which are only *porous* Earths (whether form'd and figured by chymical, solar, or central Heat, is not material) like a dry Sponge, being the Nests, as it were, of *acid* Water, driven out of their *Pores* by great Heat, whence they are again render'd capable of receiving more of this *Acid* into their *Pores*, whither it is drawn and solicited by the remaining *Acid*; These *Salts*, I say, wou'd be improper Food for any Animal: And here it may be observed by the by, the *Fermentation* with these *Acids* arises from their pushing with Velocity and Violence into these empty *Pores*, to fill their Vacuities. And the *Volatility* of those *Salts* arises solely from a light Oil of *Sulphur* being added to them: So that *Alcali's* may be really nothing but dry'd *porous Earths*, with some remaining *acid Salt* in their Pores; which by its *Attraction* draws more *Acid*, to fill these Pores, when it comes within their *Sphere*; and *Salts* are made volatile by the Addition of light Oil. Both *acid* and *alcali* Salts are improper Nourishment, as well as improper Medicine for Animals, but where they are design'd to destroy one another. This may be the true *Theory* of Salts, and is conformable to the Experiments of the greatest and best Chymists, *Newton*, *Boyle*, and *Geoffry*.  
If

If then the Particles of our Food were resolv'd into their primary indivisible *Atoms*, such as these, they wou'd not fit the *Ruptures* and *Chasms* made in our Bodies by Action, and Living, and the constant *Abrasion* of the Fluids that surround us : And besides, by their Solidity, and greater Degree of *Attraction*, when divided into their least and last Particles, they would run into *Clusters*, *crystalize*, or separate into their several *elementary* Orders, by this then prevalent Degree of *Attraction*, and form Bodies of a Composition different from Flesh and Blood. So that the very best nourishing Particles for animal Bodies, are those of the *Third Order*, of a middling Composition and *Size*, of a rare, porous, and spongy Texture, or a *Medium* between Particles made of *Salts* and *Sulphurs*, and those that partake more of the other Elements, of *Air*, *Water*, and *Earth* ; or the smallest *integral* Particles of animal and vegetable Substances. And hence arises one Reason, why *fermented* Liquors, *Spirits*, and *distill'd* Fluids of all Kinds, are so *unfriendly* and destructive to animal Bodies.

16. FOR Distinction's sake, we may consider *three* Degrees of the *Size* of Particles in Bodies. *First*, Those which may be reckon'd the *first* and *least*, which must necessarily be solid, compact, and indivisible, at least by any *finite* or natural Force or Art. And these seem to be the Particles that make the primitive  
Ele-



## 16 *The Method of Cure in Diseases*

Elements (first intended by the Author of Nature) already nam'd ; *viz.* original *Salt, Sulphur, Air, Water* and *Earth* ; and may be consider'd as *unalterable*, and always the same. Perhaps their Figure may be triangular Prisms, Spheres, and Cubes, and their Combinations ; those being the most simple Solids, and *God and Nature never do anything in vain*, or in a perplex'd manner. *Secondly*, Those of the simplest Composition and Combination of these *elementary Particles*, such as may be all our *Elements* produc'd by Art, wherein there is always a Mixture of all the other *Elements*, and which no *Art* can produce absolutely pure and simple ; of this Kind are our now *chymical* depurated and rectify'd *Salts, Sulphurs, Water, Air, and Earth*. *Thirdly*, The common Mixture or Product of the least *integral* Particles, as we find them in Nature, and without Art, in *animal* and *vegetable* Substances, where these Elements are combin'd in different Proportions. It is of such *Particles* that the *Author* of Nature seems to have made the Choice and *Peculium* for the Nourishment and Increase of animal Bodies, when divided into their smallest *integral* Parts, that our Bodies may thereby become *homogeneous*, and in some kind *similar* to the Bodies and Fluids that surround us. For tho' *Chymistry* be a *noble* Art, and logical Instrument for natural *Philosophy*, yet I can never think its Productions, of what Kind soever, or any of its *analysed Fluids* or *Solids*  
impreg-

impregnated with the Substance and *Matter* of Fire, fit for animal Bodies, but likely to tear and destroy them sooner; else, in all Probability, the *Author of Nature* would have provided them ready for us. We call these respectively *Particles* of the *First*, *Second* and *Third* Composition.

17. NATURE'S LAWS are *general*, *uniform* and *simple*; and if they produce various Effects, and shew different Appearances, it is from different Circumstances and Situations only. The highest Degree (for Example) of *Heat* our Bodies can bear without Pain or Hurt, is the same used for *Vegetation*, and not higher: greater Degrees of Heat, *actual* or *potential*, would rend and destroy them. The same Heat which ripens *Grapes*, and later Fruits, continuing to act on them when compress'd and confin'd, makes them *ferment*; whereby the Particles being disengag'd and separated, go into Action, and *verge* towards their several *Classes* and *Orders*, by their proper *Attraction* and *Gravity*; a great Part of the *earthy*, *airy*, and *watery* Particles being flung off, the Juices become *vinous*, and have a greater Proportion of inflammable Spirit thereby collected and united in them, and, in any great Quantities taken into animal Bodies, by their greater Proportion of *Salt* and *Sulphur*, and consequent greater *Attraction*, (these Particles being now unsheath'd, and in an active State) must necessarily rend and tear them. The same *Law of*  
C Heat<sub>2</sub>

## 18 *The Method of Cure in Diseases*

*Heat, Attraction* and *Gravity* still continuing to act, if the *vinous Juice* be left open and at freedom, the *sulphureous Particles*, which are the most *volatile* and light, will fly off, and leave the Water and essential Salt, which will thus become *acetous*; and this *acetous Liquor*, treated by the Tortures of *chymical Fires*, will still throw off the few Remains of *Sulphur*, and a great part of the Water, and retain the material Particles of *Fire* and essential *Salts*, and so become *Spirit of Vinegar*, which in a great Quantity forced into animal Bodies, will act as a strong *Caustic* or rank Poison, by burning up the tender *Fibres*, and coagulating the Fluids, as all proper *Poisons* do by the same Laws and *Energy*.

18. WHETHER *Fire*, or the productive Cause of Heat, be a real specifically distinct and unalterable Kind of subtile Fluid, in itself inconvertible into any other Nature, but lodg'd in the Pores of other Bodies; or if it be only, which is most probable, the last and smallest *elastic Particles* of all Kinds of Matter, indifferently thrown off and excited into Action by violent Motion, is as yet undetermin'd, and of no great Consequence to ascertain, since on both *Hypotheses* its real Effects are the same. That it is the grand *Agent* in Body and dead Matter, and acts always in the *subduplicate* Proportion of its Distance, is certain. For the same Vegetables compress'd and closely confin'd, so that their

*Sulphur*



*Sulphur* and *Oil* cannot be carried off, when this *Oil* and *Sulphur*, by being bruise'd and concentr'd, or kept within a narrow Bound, is brought into an active State, by the Action of Heat alone, putrify, turn *mucilaginous* and *fætid*, and have all the Appearances of *animal* Substances; which happens not when the Vegetables are expos'd to the *Air*, for then the *oleaginous* Particles would be carried off by it, and a Solution of the *essential Salts* remaining, they would turn only *acetous*. The *cadaverous* Smell, in the former Case, shews the Confinement of the *Sulphurs*; for it is well known, such Smells (and indeed all Smells) are owing to *Sulphur*. And thus we see Nature's Law in Heat, from *Vegetation* to *Maturation*, from *Maturation* to *Fermentation*, *Acetation* and *Putrefaction* down to *Incineration*, is the same Action of Heat exerted only in different Degrees and Circumstances; and that local Motion and Division, is the only Action on Matter.

19. *ANIMAL* and *Vegetable* Substances differ chiefly in the Proportions of the *elementary* Principles of *Salt*, *Sulphur*, *Air*, *Water* and *Earth*, contain'd in them. In *animal* Substances, the two first (*Salt* and *Sulphur*) are predominant; in *Vegetables*, the three last. Not but that there are vegetable Substances, in which the two first are more predominant than in some animal Substances,

## 20 *The Method of Cure in Diseases*

as in *Aromatics*, oily *Seeds*, latter *Fruits*, *Eastern Gums*, and the like; in which *Salt* and *Sulphur* predominate much more than in *Chicken*, *Veal*, *Lamb* and young white animal Substances; for in Animals, the *Salts* and *Sulphurs* abound most, as they verge towards *Maturity*, and enter upon the Age of *Generation*; and to the Abundance of them in length of Time, this State, or Passion, is in a great measure owing. But, generally speaking, the Matter is as I have stated it, both in *Animals* and *Vegetables*; only *Vegetables*, in general, have more of the unactive, innocuous Principles of Air, Water and Earth in them; and animal Substances more of the active and deleterious Principles of *Salt* and *Sulphur*. Add to these this other material Difference, that the *Strainers*, *Glands* and *capillary Tubes* in *Animals*, are infinitely more in Number, and more fine and complicated than in *Vegetables*; and that, besides the external *Heat* common to both, *Animals* have an internal Principle of *Heat* and *Action*, to divide, digest and attenuate the Particles of Aliment to a greater Degree of Subtilty and Minuteness, and consequently to unite and combine animal Substances with greater Force; for *Fire*, like all violent Motion, divides first, and then their attractive Virtue classes and combines the homogeneous Particles.

20. FROM this Account of the *Laws* and *Operations* of Nature, and of the *animal Oeconomy*, it will not be difficult for a thinking Person, to chuse the Foods most proper for *Health, long Life*, and the clearest Use of his Senses and intellectual Faculties. It is most certain, the *human Race* has been, with infinite Wisdom and Foresight, fitted both for *Animal* and *Vegetable* Food, both of which will answer the mention'd *Conditions*, if not equally, yet sufficiently and fully, when properly chosen. The *Rule* to go by in this Case, is, to chuse in these two different kinds of Food, those which are most easily *dissolvable* into their *integral Parts*, that are least *tenacious* and *coherent*, that are lightest in Weight, and most porous and crumbling, and that have the fewest *Salts* and *Sulphurs* in their Composition, and abound most in the other Principles, whose Parts are less *attractive*, and will not so readily, when *analys'd* by the *animal Functions*, run into greater *Clusters* so as to *crystallise*: and this will do all towards Life, Health and clear Faculties, that the Nature of gross *Matter*, the *Laws of Mortality*, and the Ends of *Providence*, in our present Situation will admit.

21. THE *Strainers, Analysers* and *digestive* or *secretive Organs* in Animals, are not the *Glands* only, properly so call'd, but the

## 22 *The Method of Cure in Diseases*

converging *Arteries*, with their muscular Coats and Ramifications, the *Lymphatics*, the *Valves* and *Inosculation*s of the several Tubes, with the infinite *Curvatures* and *Convolutions* of all these, which insensibly divide, segregate and class the several Juices and constituent Particles: But the most sensible and perceptible Secretions and *Analyses*, are chiefly perform'd by the *Glands*; and to conceive their *Nature* and *Structure*, we need only consider the *primary* great and visible one of the first *Digestion*, viz. that contain'd under the *Stomach*, *Intestines* and *Lacteals*; \* for *analogous* to this visible and intelligible *Gland*, are all the other smaller and imperceptible ones, with due regard to their *Situation* and *Use*; all form'd by different *Complications* and *Convolutions* of the *evanescent Arteries*, with proper secretory Tubes from containing *Basons*, attended with *Veins* and *Nerves*, which being infinite in Number, and various in *Curvatures* and *Convolutions*, have yet one general *analogous* and similar Nature, which nothing less than infinite Wisdom and Sagacity could have contrived and executed, as must be evident to a thinking Person.

22. WHAT more may be necessary for the perfect *Concoction* and *Digestion* of the Food, to convert it into animal Substance by the

\* *Vide Bellini Opera.*

great *Gland* of the *Stomach*, and the other lesser *Glands*, together with the *muscular* Action of the Coats of the *Arteries* and *Veins*, than gentle Heat and gentle Motion, I will not take upon me to say. Some are of Opinion, that the *lumbaginous* and *spermatic Animalcul* may have an original and created Tincture or *Zest*, from some specific or subtile Fluid, infus'd at its first Creation, which may serve to mature and perfect the *specific* Secretions and Concoctions in these *Glands*, in all future times of its Duration here. And this Opinion may appear somewhat probable, by considering the Nature of *Runnet* made of a Calf's Stomach, and its Use in turning of Milk; by observing, that the younger the Calf is, the sooner the Milk in its Stomach is turn'd into *Curds* and *Whey*; and that the sweet *Whey*, or aqueous part of the Milk only, enters the *Laeteals*, the Curd mostly turning into Excrement, and being carried out of the Body by the *Intestines*. For the Mouths of the *Laeteals* in an *Animal*, in a natural State, are at all times, and much more in its first *Stages* of living, so fine and strait, that no Milk, no not even Asses Milk, can enter them in its *integral* and unbroken State; nothing but the very thinnest, most aqueous and lightest Particles of Food, in a Vapour, can, without Violence and Pain, enter the Mouths of the *Laeteals* at any time of Life, which are invisible to the finest Eyes, and scarce perceptible by the finest Glasses; so that



## 24 *The Method of Cure in Diseases*

some great *Philosophers* and *Physicians* have concluded them intirely of the Nature of a *Filtre* or very fine *Search*. A *Down*, Velvet, or *Tomentum*, being discover'd in all the secretory Ducts of the *Glands*, and an original *Zest*, being visible by its Colour in the *Liver*, even in the *Fætus*. The specific Juice in the Stomach of all the Young that feed on Milk, turn it into a gentle Curd; the Bone in a *Dy* that a Child had swallow'd, having been consum'd and wasted, when the *Wood* that made its black Spots and Points, was not touch'd. These, and many more Observations, make it more than probable, that in *Digestion* there is something beside *Trituration*, and in the *Glands* an original specifically attractive *Zest*. We know, that the Steams of *Mercury* will salivate and pervade all the Parts of an *animal* Substance, whose *parenchymatous* Matter, when drain'd of its Juices, becomes entirely *spongy* and *cellular*; so that any *subtile* Fluid may pervade it, after sufficient Hunger has drain'd it. But this original *Zest* in the *Glands*, gentle Heat, and gentle *Triture* from multiplied *muscular Motion*, are sufficient to explain all the Appearances of *Corroction* and *Nutrition*. And I should, without Hesitation, define *Chyle*, in a natural and healthy State, an *Emulsion* made on Water of the *integral* Particles of *animal* or *vegetable* Substances by gentle Heat and Motion; which Particles by further Heat, and the respective  
Action

Action of the *Capillaries* and *Glands*, are first more minutely divided, and after associated by the several *Glands* respectively.

23. *SECRETION* is perform'd by a very simple, though very wonderful *Apparatus*, both in the greater perceptible *Gland of Concoction*, and the lesser imperceptible ones, *conglobate* and *conglomerate*, to derive particular Juices for appropriated Uses. For, 1. The *aqueous* Part of the *arterial* mixt Fluid is drawn off by the *Lymphatics*, each *Artery* having one or more *Lymphatics* constantly attending it for that Purpose. 2. The many *Convolution*s in different *Curvatures* and *Inclinations* of the *Artery* in the *Gland*, by retarding the *Circulation*, afford Time for the several specific Particles to approach and act upon one another, by their own innate *Laws of Gravity, Attraction* and *Repulsion*; for which further Purpose each *Gland* is furnish'd with a proper *Reservoir* or *Basin*, where the Particles are left entirely to act by their own innate Qualities; and with *Veins*, to carry off that Part of the mixt Blood that is now drain'd of its specific Particles. But, 3. The most wonderful Part of this *Apparatus* has been lately discover'd and made manifest by *Winslow*, where he tells, that after innumerable Trials and Observations, he constantly found the *secretory Duct* of every *Gland* cover'd all over in its Inside with a Velvet Tow or Plush-coat,

as

## 26 *The Method of Cure in Diseases*

as a Filtre to it ; and always, in Young and Old, tinged with a Liquor *analogous* and *homogeneous* to the Liquor secreted by the respective *Gland*: Which is a wonderful Confirmation of Sir *Isaac Newton's* Theory of Secretion, which ascribes it to a specific *Attraction* from the particular Nature and Matter in the secretory *Gland*. And, 4. From this Bason or Enlargement of the Tubes, there goes a secretory Duct, to carry the now secreted and class'd Particles for the intended Uses and Purposes of Nature. Just as in a Mixture of Grain or Shot of various Sizes and Magnitudes, several Searches may be contriv'd of different Degrees of Fineness, to separate each of them distinctly ; so in the *animal Glands*, the *Lymphatics* separate first the thin Water or *Lymph* of the *Chyle* and Blood ; the *Emunctories* and *parotid Glands*, the thicker and more glutinous Serum, to lubricate the *Stomach*, *Guts* and *Membranes* ; the *Liver*, (a more oporose and complicated *Gland*) the *Gall*, to promote the *peristaltic* Motion, to stimulate and open the Mouths of the *Lacteals*, and to unite and *homogenize* the Particles of the *Chyle* ; the *Kidnies*, the *Urine* ; the *Testicles*, the *Sperm* ; the cutaneous *Glands*, the *Air* : and each *Gland* is more complicated, as the Substance it secretes is more viscid ; the finer Parts being first carried off, leave the grosser more at rest, and at Liberty to act upon one another by their specific Laws of *Attraction* and *Gravity* ; for we  
must



must necessarily suppose the *Materia Prima* to have been *similar* in its Nature, and that Division alone makes all the Difference of Particles, together with *Figure* and *Gravity*; and for the Exertion of this last Quality on the Particles, some Degree of Rest and Approximation is absolutely necessary, that they may come near, which the infinite *Complication* and *Convolution* of the *capillary Arteries*, and the Subtraction of the more fluid and thin Part of the Mixture, naturally procures in this Case.

24. WE may have some gross and general Notion of the Conduct of Nature in its Operation of *Secretion*, from what we observe of making of *Salt* of *Sea-water*. It is boil'd so long till a great part of the *aqueous* Particles is evaporated, the *saline* Particles, by reason of their greater Size and Gravity, not being able to rise so fast, and in so great Quantities; and by this *Evaporation* of the Water, the *saline* Particles are brought nearer and more crowded, and, being highly *attractive*, they unite in greater *Clusters*; and when set to cool, being lighter than Water when thus united, they form a *Film* or *Cuticle* on its Top; and this *Film* or *Cuticle* skim'd off, and expos'd to a gentle Heat, to evaporate the remaining Water, hardens and *crystalises*, and assumes the form of *Salt*. So it is in Nature's Operation of the specific *glandular Secretions* of Chyle, *Fat*, *Sperm*, *Choler*, *Wind* and *Flegm*. In such *Glands* there is a *Basin*, or *Receptaculum*

## 28 *The Method of Cure in Diseases*

*lum commune*, where the specific Particles being at rest, after most of the *Lymph*, and the less saturated arterial Blood, are carried off by the Veins, they become more crowded, and are brought within one another's *Spheres of Attraction*, whence they coalesce and unite into *Clusters*, and in this Form are carried out for the Uses of Nature, by a *secretory Duct* proper for that Purpose: Though even these *Secretions* are never absolutely *homogeneous* and pure, but mixt with integral Particles. The healthier the Animal is, the more *homogeneous* and pure is the secreted Matter; but in a *morbid* State, they are *heterogeneous* and impure.

25. THE several Sets or Orders of *Glands* or *Searches*, in the healthy State of an Animal, separate respectively and in a regular Progression, all the superfluous and redundant *Particles* of the *Chyle*, and leave only the pure, nourishing and *springifying* (if I may so speak) Particles in the *Serum*. The *emunctory Glands* deprive it of the gross, earthy and watery Parts for their Purpose: The *Liver* separates the grosser and essential (or rather *Sea*) *Salt*, together with the thicker and less pure *Sulphur*, both which chiefly constitute the *Bile*: The *Lymphatics* take off the more watery Parts: The *adipose Glands* and *Bladders*, the purer *Oil* and *Sulphur*: The *spermatic Glands*, the more volatile and finer animal Salts, *Sulphurs* and *Earths*; and the *cuticular*

*ticular Glands*, the permanent or artificial *Air*, as it is set free or generated. The *intestinal Tube*, like a Common-shore, carries off all the Nastiness, Superfluity and Refuse of the Aliment. Thus wise Nature has provided Means to keep the internal Parts of the *animal Machine* clean and sweet, so long as may be its Duration in this State, if we do not clog or obstruct her Operations.

26. THE *Milk* of Animals fed on Vegetables is nothing but an *Emulsion* made on Water, impregnated with the *integral* Particles of *Vegetables*, dissolved by animal Heat, and the *muscular* Action of the *Stomachs* of the Animals, passing through the *Lacteals*, and going directly to the *mammillary Glands*, or at least before it has often pass'd through the Lungs; for then, by the *Nitre* of the Air, and grinding in the Lungs, it must necessarily change its Colour, as we see in the first Milk of *Animals* that have just parted with the *Fœtus*. And therefore Milk is very little different from weak *Soups*, *Broths* or *Emulsions*, strongly bruis'd in a *Mortar*, and digested with a moderate Heat, and often strain'd through a fine *Search*. Such an *Emulsion*, artificially prepar'd, will equally nourish tender young *Animals* as Milk itself; as we see by Children bred up by the Hand, and *Animals* taken from their *Dams*; and a small Portion of an *oleaginous Alkali* will *homogenise*  
and

### 30 *The Method of Cure in Diseases*

and unite such an *Emulsion*, and keep its Parts from separating, as it is in Milk; such as *Sugar*, *Honey*, and the like: and thus may be made an *artificial Milk*, of the same Effect to nourish a tender *Animal* with natural *Milk* itself.

27. *ANIMAL* Substances and fermented Liquors, when taken for Food, by the Action of the *digestive* Powers in the *Primæ Viæ*, are turn'd into an *Emulsion* (in the Manner has been describ'd) consisting of their *integral* Parts: By the *muscular Action* of these *Organs*, and of the *abdominal Muscles* in *Respiration*, but especially by the reciprocal Action of the *peristaltic* Motion, the finer and more subtile Parts only of this *Chyle*, or *Emulsion*, are propell'd through the *fine lacteal Searches*, and in repeated Circulations, being mix'd with the Blood, and passing through the *Lungs*, there acquire, by the *Nitre* of the Air and the Compression of the pneumatic *Mill*, (by which the integral Parts are further bruise'd) that precise Magnitude of Parts which gives them a *scarlet* Colour, (for this is known to depend on a certain *Magnitude* of *superficial Particles*) and are thus turned into pure *arterial Blood*, to be further labour'd in the particular *Glands* for the future Uses of Nature.

28. THE *Globules* of Blood are form'd in the larger Trunks of the Arteries and Veins, and even in the *Intestines* and *Receptaculum commune*

*commune Chyli*, by the innate *Attraction* of their Parts; a central Particle, either perhaps of *finer Air*, *Salt* or *Sulphur*, drawing towards it all those within the *Sphere* of its *Attraction*, there necessarily and *mechanically* forms itself into a *Globule*; for this wise End and Purpose, that being porous, *globular* and *elastic*, it may accommodate itself, by turning into a flat or oblong *Spheroid*, according to the Necessity and Figure of the *Tube* through which it is to pass, and so to keep the Sides of the finer *Tubes* from *coalescing* or being obstructed. Those *red Globules* make the *grumous* part of the Blood. And in the *Serum* itself also there are many of these to be found of a whiter Colour, which probably make the true *nutritive Globules*, to stop Crannies, and inactivate the primary *Fibrils*. But when the *Serum* becomes gross or lixivial, the greatest part of these fine *scarlet Globules* are compress'd, and burst or flatten'd, and thereby the *Grume* becomes dusky and black, and the original Beauty, Colour and Magnitude, and Shape of these *Globules* are chang'd. We have an obvious Model of this Operation of Nature, in the Globules of *Oil* and *Vinegar*, when mix'd with a quick Motion.

29. As to *muscular Motion*, it is very ingeniously, and with great Probability, accounted for by Dr. *Bryan Robinson*, from Sir *Isaac Newton's* Principles of an infinitely



### 32 *The Method of Cure in Diseases*

nitely rare and elastic Fluid; (*Spiritus quidam*) which is the *Theory* of some other *Mathematicians*. Now nothing can be more elegant, *mechanical*, natural and *adequate* to all this Appearance, than this Account of *muscular Motion*, if this elastic Fluid could be proved. But surely the *Elasticity* of the Fibres, especially of their *membranous Coats* of the infinitesimal *nervous Fibrils*, which they have from the *Meninges*, which every one allows to be extremely *elastic*, must have the far greater Share in all the animal Functions, and in *muscular Motion*. But of this more hereafter.

30. WHAT are the true *primitive material Organs* employ'd in Thinking and *Cogitation*, what their Nature and Figure, is absolutely unknown, and, I fear, unknowable by us. That this *immaterial Principle*, in its present State of Union, necessarily requires some *organis'd Instruments* in its *intellectual Operations*, as well as the Senses do, I think, is past all doubt. *Debauches, Diseases* and *Accidents*, hurt and spoil many of our *intellectual* and *spiritual Functions*, and *Medicine* and *Art* will restore and recover them; and to be perfectly perform'd, they require an entire Sanity in the great primary *Organs*. That the *Nerves* (which are certainly slender, cellular and, perhaps, unelastic *Filaments*, at least in their Pith) are absolutely necessary to *muscular Motion*, is most certain; and whether they

they require to be inflated by a *Materia Subtilis*, or *Liquidum Nervosum*; yet none doubts, that the first *Impulse* proceeds from the *immaterial Substance*; and the same *Impulse* and *Energy* may be communicated directly to fitly fram'd and duly organiz'd Filaments, at least to their *membranous Coats*, without the *Intermediation* of any subtile Fluid: and whether that *Fluid* be *real* and necessary or not, can never be ascertain'd; in this Point all can be but probable Conjecture only here. Some subtile Fluid may be requir'd towards *Hearing* and *Seeing*, because nothing but the *First Cause* can act at a Distance without a *Medium*; but the *sentient Principle* has the *Nerves* between it and Objects, to act and be acted reciprocally on: For that all Bodies whose Particles are continuous, must be *repellent* and reactive, is necessary from the Nature of Matter; and though this *subtile Fluid* may be, perhaps, convenient to account for the Appearances of inanimated Matter, yet it seems here *multiplying* Causes and Qualities without Necessity.

31. WE find that the *Brain* of all *Animals* is guarded more strongly, and with greater Care and Industry, than any other *Organ* of the Body. No living *Animal* has ever been found without a *Brain*, or something analogous to it: they have all pretty much the same general Structure and Texture. *Wounds* and *Bruises* in it, if they are deep, constantly put an *End* to living, at least to *rational Life*

D and

### 34 *The Method of Cure in Diseases*

and *Thinking*. *Concussions*, Strokes, *Fissures* and *Contusions*, generally disorder *Life*, and always some kinds of *Thinking*; small Strokes on some particular Parts, affect *Thinking* and *Living* more than greater on others. We cannot but imagin, that it is somewhere in, with and by our *Brain*, that we think and consider: *Choler*, *Wind*, and *Crudity*, render *Thinking* painful and irregular. To have an uniform clear Head, the *Primæ Viæ* must be clean, and all the *Functions* regular and easy. Want of due natural Rest, *i.e.* necessary Repair, will, at last, greatly disorder *Thinking* in the most Healthy; and the *Passions*, rais'd to any Height, (especially the dark and painful ones) wonderfully discompose easy and pleasant *Thinking*. From all which it is highly probable, that the *Organs* and material Instruments of *Thinking* are the *nervous Glands*, and *Fibres*, and the *infinite Convolutions* and *Combinations* of these *Nerves* in the *Brain*; and that the *Conduits* of *muscular Motion* are the same *Nerves*, spread over and branch'd out in every the minutest Part of the Body. I say, the *Organs* of *Cogitation* are, at least, in their Origin, in the *Brain* and its *Appendages*, whose Texture, Nature, Uses and Manner of Operation, are hitherto very imperfectly described or understood, and, I fear, are above finite *Comprehension*; Generals being all we shall ever know in the Works of the *God of Nature*.



32. I M A G I N, the *spiritual* Substance uses material Organs, of one kind of Matter or another, in its *Operations*; and it is highly probable, they are the *nervous Glands*, the *Filaments*, the *Nerves*, but especially the membranous Coats of the infinitesimal *Nervuli*, and their wonderful Texture and Mechanism, so little known or understood. We find *Ideots* have its *Texture* and common *Figure* unnatural: Thus their *Forehead* is sometimes too narrow, the *Hindhead* too long, or the *Crown* too high, by some unnatural Compression or Accident in the Womb, whereby the intellectual Functions of the *Brain* are disorder'd and render'd incapable of Action. An *Hydrocephalus*, an *Impostume*, an *Excrescence*, a harden'd or schirrous *Gland*, an *Insect* in the Brain, has been known to give intense Pain and *Headach*, and to have deaden'd or quite extinguish'd the *spiritual Functions*: Whether the *Nerves* and *Glands* of the *Brain* be only *Elongations* of the *Arteries*, or a distinct Substance of themselves, (the Brain having arterial *Glands* and Branches only to keep them in due Heat, Humidity, Tension and Nuttiture) is not material; but on their *Integrity*, *Soundness* and *Pliancy*, (which must be preserv'd and maintain'd by that of the whole Body) does regular, easy and deep Thinking depend. *Astruc* has, I think, offer'd strong and probable Conjectures about the *Mechanism* of the *Brain*, and the Manner of its communicating and receiving Impressions, and beginning *Vibrations*, from

### 36 *The Method of Cure in Diseases*

the, and to the *self-moving* and *sentient* Principle the Soul, from the Principles of *Music* and *Harmony*. Because the *Brain* is pulpy, and the *Nerves* lax, some have thought *both* unfit for receiving or communicating *Vibrations* or *Undulations*, not considering that the great Activity of both lies in their *Membranes*, that involve every the least *Fibril* or *infinitesimal Nerve*: they are all included and tied, as it were, in a *membranous* Bag, and fasten'd together by *Threads* of the same: And every one knows, *Membranes* are the most elastic, and fittest to transmit *Vibrations* of all Bodies whatsoever; their internal Substance is probably *cellular*, like the Pith of a Rush, design'd only to separate a milky Substance, (which the Ignorant call the *Liquidum Nervosum*) intended to preserve their *Elasticity*, *Glibness*, and the *vibrating* Powers of these *Membranes*, in which their *mechanical* Virtue alone consists. The Pleasure, Facility and Elegance of Cogitation, consists in the Suppleness, Culture and habitual Exercise of those *nervous Organs*; just as much, as a graceful and easy Carriage and Manner of the Body is acquir'd by proper Exercise, and repeated Acts. We must use this sort of intellectual Exercise, and apply these *nervous Glands* in Thinking, in the same manner as we use the several Muscles, or widen, and direct the Pupil to a proper Distance in *seeing*: For Attention and Consideration, we must fix these material Organs of the *intellectual* Faculty, as we fix our Eyes to see or discern distinctly, and by repeated Acts

Acts acquire Facility and Perfection equally in both: They may be spoil'd, inflam'd, jaundic'd, made *epileptic* or *paralytic*, *callous* or *clumsy*, in the same Manner, and almost by the same Means, we bring our Eyes or other Senses to that State. We must think frequently and intensely, to be able to think justly and deeply.

33. THE Bodies of the *brute* Creation, with regard to Circumstances, are of the same *analogous* Nature with those of the *human* Race. The *animal Functions* of *Digestion*, *Circulation*, *Perspiration*, *Respiration* and *Secretion*, are perform'd in them, in the same *analogous* Manner as in us, with proper Regard to Circumstances; and they are actuated and animated by a *spiritual Substance* of some one *Rank* or *Order*, for some infinitely wise Purpose; for *organiz'd* Matter alone cannot account for their *Functions*. We see, by observing the *lightest* and the *least*, that is, by living according to the general *Laws* and *Order* of Nature, excepting *Accidents* and *epidemical Distempers*, they live and die with few or no *Distempers*, and pass this Period of their Duration with tolerable Ease and Tranquillity; except the few that our *Example*, Management, or social Influence *debauch*: and it is observable, that only those who are carnivorous, or are in Danger of *over-cramming*, by the Flavour of their *Food*, have *Organs* for vomiting, or, at least, do vomit, and none but

### 38 *The Method of Cure in Diseases*

those under our *Direction* and Government, or taught, or are fed and cultivated by *us*, have the Diseases *analogous* to, or the same with ours, which are constantly produc'd by over-much or improper feeding them, as is well known in *natural History*; and all their Distempers are constantly cur'd, if *carnivorous*, by being confin'd to a total *vegetable* or *Milk Diet*; if granivorous, by lessening or diluting their Food, as I have seen by Experience.

34. *SLEEP* I conceive to be caus'd by the *Disability* and Incapacity of the bodily *Organs* to continue and perpetuate the active *rational* and *voluntary Functions*. Without Repair, Nutrition and winding up, they grow *languid* and *unelastic*. When by Labour, or the *common Expence of living*, the *Organs* are relax'd and debilitated, there must be an alternate *Cessation* to repair and refit them, which is call'd *Sleep*; and accordingly we find the *animal Body* shorten'd and compress'd by its own *Weight*, by Action, and by the Loss of its *Spring* against Night, and lengthen'd and extended again in a Morning. What hinders *Sleep*, is the continual *Action* of an internal Fluid, *Wind* or *Flatulence*, acting on the *internal Membranes*, (of which the Bowels principally consist) pricking and stimulating them, and forcing them into *Action*; and by the *Recoil* or *elastic Sharpness* of this internal *Aura* or *Flatus*, producing wild *Cogitation*, or irregular *intellectual Operations*. Hence it is,  
that

that the Body is restless; and often there is an Endeavour to *gulp, expel* and *throw* up this *Wind*; that Medicines that force the *Perspiration*, as *Opiates, Eastern Gums, animal Salts* and *Spirits, Aromatics, Cordials* and *Diaphoretics*, procure *Sleep*; and a *Dose* of the *Pilul. Gummos.* with an *Aloetic*, will give a good Night, as it drives out the *perspirable* Matter every way; and *Cyder*, and any flatulent Food, (as green Pease) will hinder it. *Dreaming* is but *partial Sleeping*, for *Sleep* admits of all the *Degrees* of Quantity; there are between sound *undreaming Sleep* and perfect healthy *Wakeing*, all the *Degrees* and *Terms* that are between a given Quantity and Nothing; and accordingly, *Labour, Fatigue, light Food*, gentle *Evacuations* of all kinds, will procure, in some Degree, *undreaming Sleep*; and the more rank, high and poignant the *Aliment*, the more painful and terrifying will be our *Dreams*; as on the other hand, the more mild, soft and light our *Food* is, the more pleasant and gentle will be our *Dreams*, if otherwise healthy. And *old Persons, weak* and *sickly Constitutions*, and People under *acute* or *chronical Distempers*, especially those that are call'd *Nervous* and *Cephalic*, have the wildest, most inconsistent and painful *Dreams*, and the most imperfect *Sleep*, and sometimes no *Sleep* at all, which is one of their greatest Miseries. And I should *philosophically* define *Sleep*, a *Disability* or *Incapacity* of the material *Organs*, from Exinani-



## 40 *The Method of Cure in Diseases*

tion, Use and Expence, to continue easily much longer the *intellectual Functions* and *voluntary Motions*, without a new Repair and winding up, in the same Manner as *Hunger* is caus'd; and *Dreaming* to be only partial and imperfect Wakeing, by a perpetual *Irritation* from *Flatulence* and obstructed *Perspiration*, on the internal *Nerves* and *Membranes*, or from Pain; and *Wakeing* to be the perfect and pleasant *Pliancy* of the *intellectual* and *animal Organs*, to obey the *Impulse* of the *self-motive, self-active Spirit*; and that in this *immaterial Agent* there is a lower, and more ordinary and weaker *Effect* and *Energy*, (or a contractile and expansive *Energy*) by which the *animal Functions* are perpetuated without Interruption; and a *higher* and more intense and voluntary Degree of *Agency*, by which *Wakeing* and the *intellectual Operations* are perform'd; and it is *this* that in *sound Sleep*, and in a *Deliquium*, is suspended, and in *Death* both, without a new Vehicle.

35. As to *Longings, Likeings, unnatural Appetites, Specialities, Sympathies* and *Antipathies* in Foods, Persons or Things, in *breeding Women*, in *Children*, *weakly Constitutions*, or *old Persons*, and their uncommon seeming *supernatural* and *equivocal* Appearances and Effects, I take them to proceed from *Accidents, morbid Humours*, particular Diseases, an ill or weak State of the *Fluids* and *Solids*, a particular Distemperature of some  
glan-

*glandular Secretions*, particular Usages in common Life, an improper Culture and Education in Youth, or a *Mal-formation* of the *material Organs* of the *intellectual* Faculties; and so to be no Exception against *general Laws* and Rules, or that of the *lightest* and the *least* in particular; no more than a *double Apple* or *Nut* from the same Stalk, or any *monstrous* vegetable or *animal* Production or Birth, is a solid Objection against the general Laws of *Vegetation* and *Generation*; or no more than the *Dreams* of a sick or *nervose* Person, are against the Rules of common Sense; the natural and necessary Imperfection and *Unpreciseness* of gross Matter, of the *Element* we live in, and the Fluids and Solids that surround us, making this Interruption and Deviation from *Precision* and the *general Laws* of *Nature*, necessary and unavoidable; perhaps they may be some of the *Means* and *Instruments* of *God's moral Government* of his World, wisely appointed by Him, and under his *immediate* Direction, to hurt the natural *Liberty* of the Soul the least possible. And I know not, if the Opinion of some may not be very solid and just, that in this *laps'd* and *probatory* State of our *System*, the infinitely wise *Author* of Nature may have on purpose left a *Darkness*, *Imperfection* and *Deteriority* on the Face of his Works, to keep his *rational Creatures* in this their *expiatory* State, *humble*, *dependent*, and confiding on Him only, and so to prevent a second *Lapse*;



## 42 *The Method of Cure in Diseases*

*Lapse*; as wise Princes make *Gaols* and *Correction-houses* neither delightful nor commodious, on purpose to reclaim *Felons*. God gave the *Jews* Laws (*i. e.* the *ceremonial* Law) that were not good and perfect. And *Cornaro's* (for Example) particular Appetite for new Wines, and Aversion or Suffering from old Wine, (which is certainly preferable, and more salutary, by its having lost some of its fiery, inflaming and *deleterious* Particles, and from the more perfect Mixture and Maturity of its Composition) was of this Nature; and no Argument can be drawn from it against the general Rule of the *lightest* and the *least*.

36. *MEDICINES* act principally by their most *eminent* and *sensible Qualities*; being *mix'd* Bodies, that Property that is most eminent in them, and those of the component Particles of such a Nature that are most numerous, have the principal Effect, and are most to be regarded in *Medicine*. I have already observ'd, that it is the *integral Particles* that are chiefly proper and useful both in the Nourishment of *animal* Bodies, and in the other *animal Functions*; they are indeed broken and divided, and *class* themselves in some degree afterwards in the capillary *Arteries*, in the *Viscera*, and in the *Glands*, for the several Uses of Nature: But still, even in these *Secretions*, they retain their chief and *eminent Qualities*, as we often find by the  
*Taste,*

*Taste, Colour and Smell of the Secretions.* For we are so constituted, that the minutest and least Particles of the Composition of Bodies would be absolutely unfit to carry on the *animal Functions*; and were our Food to be divided into such *Particles*, they would, from their Smallness and consequent greater degree of *Attraction*, run into *Combinations* and *Clusters*, and form *Obstructions*; or at least would not *assimilate* with the Fluids that circulate in *animal* Bodies: And therefore *Nutrition* is better perform'd by the *integral* Particles of *Animals* and *Vegetables*, that are *soft, porous*, and *abound* most with *Water, Air* and *Earth*. And *Physic* and the *Materia Medica* being but an unnatural and temporary kind of Food, ought to be chosen of the same *analogous* Form and Nature; for *Medicines* will always *act* by their *integral* Particles, and their most *eminent* Qualities only, the rest being mostly lost, or of little *Efficacy* in their Operations. For *Minuteness* and *Precision* in our *material* or *spiritual* Operations, has little Use in our present Circumstances, *mediocriter & quam proximè*; and a *Nisus* being all that is attainable by a finite Creature: The *Maximum* and *Minimum* are never to be ascertain'd in *bodily* or *spiritual* Operations in our present State, but only in abstracted Speculations; for this will be sufficient for *Health* and *Serenity*, and all Intentions in our present Condition. All *chymical* Medicines, all *Spirits*,

#### 44 *The Method of Cure in Diseases*

*rits, Salts, Oils*, every thing that has pass'd through the *Tortures* of the *Fire*, is so ignited, and the *Matter* and active *Particles* of *Light* or *Fire* are so *transubstantiated* into it, that it is ever afterwards unfit to be admitted into an *animal* Body, except as a *Caustic* is, to bring on present Pain; and its *Fire* is more hurtful, when taken as an *Alterative*, than its *Substance* can do Good, be that what it will. We see wise Nature furnishes no *Matter* of *Food* or *Physic*, that has pass'd any higher Degree of Heat, than *Incubation, Vegetation, Infusion, Maceration, Digestion*, and the like.

37. SINCE then all *medical* Effects on *animal* Bodies are perform'd chiefly by *integral* Particles, and their most *eminent* Qualities, it will follow, that *Mercury* (for Example) will ever act chiefly by the greater *Gravity, Rotundity*, and *attractive* Virtue of its *Particles*; *Salts*, by their pointed *Stimulus*, strong *attractive* Power and Solidity; *Water*, by its *Moisture, Dilution*, its want of *Elasticity*, and its *Thinness*, which makes it fit to convey solid *integral* Particles of equal *Gravity* with itself, through *animal Tubes*; *Sulphurs*, by their *fiery* Particles and Heat, and, if *oily*, by cementing and uniting *earthy* Particles; *Earth*, by giving a *Solidity* and *Firmness*, by imbibing *Moisture*, and filling *Chasms* and *Vacuities*; *Bark*, by its vegetable *Stypticity*; and *Steel*, by its greater *mineral Astringency*;  
Oils,

*Oils*, by their *Lubricity* and *Relaxation*; *Spirits*, by their *Inflammation* and over-heating, carrying in them the material Substance of actual *Fire*. And the same Effect that Medicines have on the *Mouth* and *Palate*, they will also have in a greater Degree on the whole *alimentary Tube*, whose Nature is much the same from its *Orifice* through its whole *Continuity*, only in some Places more *sensible* and *delicate*. And one of the best and most effectual *Trials* of the *Virtues* and *Effects* of Medicines, in some general Degree, is *deliberately* and often to examine them in small Trials by *Taste*, *Smell*, and their Effects on the *Senses*; which kind of Experiment would seem the most useful and necessary for the *gross* of Mankind, in things relating both to *Food* and *Physic*.

38. *EXPERIMENT* and *Observation* are of great Use in the *Practice of Physic*, and absolutely necessary to the Cure of the actual, *now* common Distempers, not to be prevented, but *remedy'd*. But surely there must be a more general and more compendious Method intended by the *Author of Nature* for the generality of Mankind; else the *Means* of Health could only be perfected with the *End of the World*; and each *Country* and *Climat* which has little Communication with the rest of the World, must work it out by their own Means: and yet *Health* and *Serenity* seem so  
ne-

## 46 *The Method of Cure in Diseases*

necessary to every End and Purpose that an *infinitely wise Being* could have, in sending us here, that we may conclude they have some more *simple* and obvious Guard. Scarce one *Individual* is made entirely the same with another; there is in every one a *Principle* of *Individuation*; the *Country*, the *Climat*, the *Age*, the *Food*, the *Usages* of Life, vary the *Constitutions* and *Diseases* of Men in *infinitum*; the several Stages, Degrees and different *Symptoms* of Diseases distinguish them. Few Persons are qualify'd for making *useful Observations* in *Physic*; to this end a Man must be well acquainted with *natural Philosophy*, the *Materia Medica*, and the *animal Oeconomy*, have a *Genius* and *penetrating Sagacity*, to be able to distinguish *Occasions*, *Coincidents* and *Circumstances* from *Causes*, and *Accidents* from *Effects*: All these, and a great many more *Qualifications*, are requir'd in those who would make *useful* and *decisive* Observations; and how few such there are, I leave the World to judge: Few but such as a *Bacon*, *Boyle* and *Newton*. And yet we must not think the beneficent *Author* of *Nature* has left Men to *Chance*, *Casualty* or *blind Fate*, in the Conduct of their *Life* and *Health*. There are in *Physic*, as in the *natural* and *moral World*, *general Laws*, *universal Propositions*, and a perpetual *Analogy*, that runs through the whole of the *Science* for that End. Keep the Blood *cool*, *fluid* and *balmy*, use due *Exercise*,  
proper



proper *Air*, and a *Regimen* of the *lightest* and the *least*, and keep all the *Non-naturals* regular and guarded to preserve *Life, Health* and *Serenity*; use proper *Evacuations* of all the fit kinds in Distempers, and *specific* Alteratives, to dispose the morbid Matter for Elimination, under a *Regimen* of *Diet* directed by the Nature of the Distemper; and nicely observe how wise Nature cures a particular Distemper, when a Cure happens; and endeavour as near as possible to imitate her Means and Medicines, if she happen to use any. These, or such-like *general Laws*, indicated by *natural Philosophy*, and the Knowledge of the *animal Oeconomy* and *Materia Medica*, under well-guarded and exactly made *Observations* for one's own Use, will best serve the End of Health, especially when every one, after a certain Age, becomes his own *Physician*. I speak not here of particular Distempers: they are afterwards considered.

39. DR. *Bryan Robinson*, in the last Section of his *Animal Oeconomy*, has contriv'd a Method to determin, by *Experiment*, the Force of the several Liquors used either for *Food* or *Physic* on the *animal* Solids, which might give *Light* to the Practice of *Physic*; his Conclusions being just and luciferous, as far as the imperfect Nature of *gross Matter* and *Mechanism*, and the *unprecise* State of the *animal Oeconomy* thereon depending, admit; to which one might add, for Caution, these following



## 48 *The Method of Cure in Diseases*

lowing Considerations; 1. The Foods, *i. e.* Meats and Drinks, that brace and increase the *Spring* of the *Fibres*, may possibly *equally* thicken and increasat the *circulating Fluids*; so that the Benefit deriv'd on the Solids may be sometimes lost on the denser Fluids, the *Resistance* in the Fluids being increas'd in *Proportion*, as the Force and Spring of the Fibres is strengthen'd; as we see in the Effects of *Wine*, strong fermented *Liquors* and *Spirits*; which, though they at first undeniably strengthen and increase the *Spring* of the *Solids*, yet by increasating the *Fluids*, and increasing their Resistance, and likewise by alternately *bracing* and *relaxing* the *Fibres* themselves, must at last weaken and destroy their *Tone*, and so render them unfit to carry on the *animal Functions* \*. 2. May there not be an *original innate* Degree of *Spring* and *Elasticity* communicated to the *linear Solids* at their first *Creation*; which, when they are *develop'd* and drawn out to their utmost *Extension*, and settled therein, can scarce ever be much augmented or increas'd, by all that Nutrition or Art can do, though they may be readily clogg'd and so weaken'd?--- If *Elasticity* consists in the Degree of *Attraction* of the primary or of the *minuteſt* Particles, which may be very great when they are at an *infinitely* small Distance from one another; and so make

\* *Vide* Dr. Hales's Vegetable Staticks, Vol. II.

them

them unite again with *Force* and *Velocity*; but is none at all at a *finite* Distance, or when they are the least without the *Sphere* of one another's *Attraction*; then the *native, simple* and true *Elasticity* of Fibres will consist principally in a *String, Chain* or *Line* of such *Particles* only; and the more these *Particles* are clogg'd, patch'd or interrupted by *foreign Matter*, the more *clumsy* and *unspringy* will this Line become; and the cleaner and more simple they are, the greater will be its *Elasticity*: so that the great End and Purpose of *Physic*, is only to remove *Impediments* and *Incumbrances* from original *Elasticity* and Health. The *Patch* and *gross Case* superinduc'd upon the *linear Solids* afterwards, seems only intended to defend their *Delicacy*, and enable them to bear the *crass Element* they are intended for: And accordingly, young tender *Twigs* are most elastic; young *Animals*, after a certain Age, are most *agile*; after too long Sleep Men are more *lazy*, after a *Debauch* quite heavy; and the *smallest Fibres* have the quickest and most delicate *Spring*; and the *elastic Force* of Springs is in Proportion to the *Power* by which they are *compress'd*. *Musical Springs*, the finer they are, the quicker and sharper are their *Vibrations* and Notes, and the *Base* is the grossest and most obtuse of all. It would seem therefore, that the *quickest* and most *active Spring* is in the *linear Union* or *smallest Fibrils* made of these *Particles*; and that when

## 50 *The Method of Cure in Diseases*

many such *Lines* and *Fibres* are united, the *Energy* or *Elasticity* of the Spring is lessen'd, (though their Strength is increas'd) from the unprecise and gross Nature of Matter and Mechanism, and a Multitude of different *Attractions*; for the *Particles*, of which Bodies are compos'd, cannot be so put together or united, as perfectly to agree in an *Unison* or any *harmonious Proportion*.

40. I CONJECTURE the Matter to stand thus: The *Author of Nature* originally intend'd that the Mechanism and Condition, and particularly the *original Spring* and *Elasticity* of the *Fibres* of all human Bodies, should be much the same as they were in the first *original Pair* from whence they were deriv'd. Before the *Lapse* was compleated, and had its full Effect, the *final End* of such a radical Derivation, was that the *Posterity* might have all the Benefit and Advantage of the *Experience, Culture* and *partial Restoration* of the *Parents*: But in all *free* Beings, the *Regress* must of Necessity be as *damnifying* as the *Progress* would have been *beneficial*. When the *Posterity* of the first *Pair* came to multiply, *some* of the very first, by the *Abuse* of their *Liberty*, deprav'd and vitiated both their *spiritual* Nature, and their *bodily* Machins, to a much greater Degree than *others*; *some* the *first* most, others the *latter*; and *infinite Wisdom* acting ever by *general Laws*, both in the

ma-

*material, moral and spiritual Worlds*, and intending to recover and restore his *lapsed* Creatures to *Order*, by all the *Energy* of his infinite *Wisdom* and *Power*, consistent with their *original Powers* and these *general Laws*, the Differences of these *Tribes, Orders, Nations* and *Peoples* (from their *special* Corruptions, and from *Sun, Soil and Culture*) that now exist, became what we now see them, and no doubt are, with *infinite* Wisdom, fitted for this general End of *universal Restoration*, and the Recovery of each *Individual*, who continuing averse to *Order*, may retard their *Restoration* beyond any *given Time*.

41. THE *Conduct* of *Nature* is surprizingly beautiful, in preparing that *viscous Water*, which is the *Instrument, Mother and Matter* of *Vegetation* and Growth in *Plants* and *Vegetables*, to fit them to be Food for *Animals*. The proper Seat and Treasure-house of this Element is the *Ocean*, spread over at least one half, if not more, of this our *Terraqueous Globe*; which *Water* washing away, and continually dissolving the smallest and finest Particles of the *Mountains* and *Rocks* of *Salt* in its Bosom, becomes impregnated and saturated therewith, and so turns to a *Brine*. And this Salt thus dissolv'd, by its *pointed Figure*, and by the constant *Flux* and *Reflux* of this heavy *Volum* of *Water* produc'd by the *Attraction* of the Moon, is not only kept from *coalescing* and



## 52 *The Method of Cure in Diseases*

*crystallising*, and so from falling again to the *Bottom*, but likewise preserves the *Sea* from *Stagnation* and *Putrefaction*. This large *Surface* of *Water*, constantly expos'd to the *Heat* and *Action* of the *Sun*, by its *rarefying* and *attractive* Virtue, (as it were by a gentle natural *Alembic*) is drawn up constantly in a *fine Vapour* into the *Atmosphere*; and having a weaker more diluted *Oil* in its Texture, from the *sulphurous* Beds, and *dead Fishes* in it, retains by this *sulphurous* Mixture, some Particles of the *Sun's Heat* and *Fire* in its Composition, which preserves it from *freezing* and *vitriifying* into *Ice*. This *briny Water*, I say, thus impregnated with *Salt* and *Oil*, and some of the *Solar Rays* and *Particles* of *Fire*, is toss'd up and down the *Atmosphere* by *Winds*, and is thereby also impregnated near the Surface of the Earth with more *Heat* and *Fire*, and the permanent Particles of *Air*, and with the *Steams* and *Exhalations* of *Sulphurs*, *Metals* and *Minerals*, that by the greater *Heat* of the *Sun* (being heavy and gross) cannot be so readily drawn up into the *superior Regions*; and thus impregnated with *four* of the *Elements*, and become, as it were, a *Menstruum* by these *Mixtures*, it is precipitated by the *Cold* of the Night Seasons towards the Surface of the *Earth*, where attracting those finer terrestrial Particles it meets with in its Way, it passes on to the gaping Mouths of the *Roots* of *Plants* and *Vegetables*; and thus

gra-

gradually impregnated with more and more of the finer Particles of all the *five Elements*, in a greater or less Proportion to its intended *final Uses*, by the innate *attractive* Principle in the *Tubes* of the *Roots*, and the Action of the *Sun* in the several *Climats*, *Seasons* and *Soils*, and the alternate Succussions from different Seasons, and the various Changes of the *Atmosphere*, it is both fitted for the *Aliment*, and also forc'd up the *Tubes* of the *Plants* and *Vegetables*; and thus it develops, extends and incrassates the *linear Fibres* of Seeds, (that is, the *miniature Plants*) till they thus become naturally prepar'd, *vivifying* and *fertilising* Food for *Man* and *Beast*. These gaping Orifices of the *Roots* of *miniature Plants*, will *attract*, receive and be nourish'd by any Matter for a time, that is nearest them; but this is the general Conduct of *Nature*, for the common and best Nourishment and Accretion of *Plants* and *Vegetables*, to become the best and fittest Food or Medicine for Man and Beast,

42. IF the *Elasticity* of *animal Fibres* consists in the Degree of *Attraction*, and the *Plainness* of the *Surfaces* of their *constituent Particles*, as seems highly probable; which *Particles* being separated by Force to a Distance within the *Sphere* of their *Attraction* only, are, by their *attractive* Virtue, united together again with a *Momentum* compounded of



## 54 *The Method of Cure in Diseases*

their Degree of *Attraction*, and the Quantity of their *touching plain Surfaces*; then may all the Solid of an *animal Body* be consider'd collectively as a *Bundle of Twists*, originally fram'd, weaven and shap'd into the Forms and Figures, which *Anatomists* find in a Human or other Animal Body; far above the Power of the present known Laws of *Motion* and *Mechanism* to execute, or the Limits of finite Understandings to plan or conceive.

43. IN the Memoirs of the *Royal Academy* for the Year 1730, Mr. *Geoffroy* has given a Method for determining the *Proportion of Nourishment*, or true Matter of the Flesh and Blood, contain'd in any sort of Food. He took a *Pound* of Meat, that had been freed from the *Fat, Bones and Cartilages*, and boil'd it for a determin'd Time in a close Vessel with three Pints of Water; then pouring off the Liquor, he added the same Quantity of Water, boiling it again for the same Time; and this Operation he repeated six several times, so that the last Liquor appear'd both in Smell, Trial and Taste, to be little different from common Water. Then putting all the Liquor together, and filtrating, to separate the too gross Particles, he evaporated it over a slow Fire, till it was brought to an *Extract* of a pretty moderate Consistence.

THIS Experiment was made upon several sorts of Food, the Result of which may be seen in the following Table.

	Qu.	Dr.	Gr.
A Pound of Beef . . . .	0	7	8
Veal . . . .	1	1	48
Mutton . . . .	1	3	16
Lamb . . . .	1	1	39
* Chicken . . . .	1	4	34
* Pigeon . . . .	1	0	12
* Pheasant . . . .	1	2	8
* Partridge . . . .	1	4	34
* Calves Feet . . . .	1	2	26
Carp . . . .	1	0	8
Whey . . . .	1	1	3
Bread . . . .	4	1	0

yielded of Extract

N. B. THOSE mark'd with Asterisks were not freed from the Fat and Bones.

ACCORDING to this Table, the Proportion of Nourishment contain'd in these Foods will be as follows :

Beef . . . .	7
Veal . . . .	9
Mutton . . . .	11
Lamb . . . .	9
Chicken . . . .	12
Pigeon . . . .	8

E 4

Pheasant

Pheasant . .	10
Partridge . .	12
Calves Feet .	10
Carp . . .	8
Whey . . .	9
Bread . . .	33

FROM the foregoing decideing *Experiments*, it is evident, that *white, young, tender animal Food, Bread, Milk and Vegetables*, are the best and most effectual Substances for *Nutrition, Accretion* and *sweetening* bad Juices. They may not give so strong and dureable *mechanical Force*, because being easily and readily digestible, and quickly passing all the *animal Functions*, so as to turn into good Blood and muscular Flesh, they are more *transitory, fugitive* and of *prompt Secretion*: yet they will perform all the animal Functions more readily and pleasantly, with fewer *Resistances* and *less Labour*; and leave the Party to exercise the *rational and intellectual Operations* with Pleasure and Facility; they will leave Nature to its own *original Powers*, *prevent* and *cure Diseases*, and *lengthen out Life*.

---

---

THE  
General Method of Cure  
In the  
DISEASES of the BODY,  
And the  
DISTEMPERS of the MIND  
Depending thereon.

---

PART II.  
The MEANS and METHODS for  
preserving *Life and Serenity.*

---

CHAP. I.

*General REFLECTIONS on the Nature,  
Efficacy and Necessity of Temperance or  
Abstinence in the Cure of Chronical Dis-  
tempers.*

I. **H**OW it may be in other *Countries*  
and *Religions*, I will not say; but  
among us good *freethinking Pro-  
testants of England, Abstinence, Temperance*  
and *Moderation*, (at least in *Eating*) are so far  
from

## 58 *The Method of Cure in Diseases*

from being thought a *Virtue*, or their Contrary a *Vice*, that it would seem, not eating the fattest and most delicious, and to the *Top*, were the only *Vice* and Disease known among us, against which our *Parents*, *Relations*, *Friends* and *Physicians*, exclaim with great *Vehemence* and *Zeal*; and yet, if we consider the Matter attentively, we shall find there is no such Danger in *Abstinence*, as we imagine; but, on the contrary, the greatest *Abstinence* and *Moderation* Nature and its *eternal Laws* will suffer us to go into and practise for any Time, will neither endanger our *Health*, nor weaken our *just Thinking*, be it ever so unlimited or unrestrain'd.

2. *HEALTH*, *Chearfulness* and *Activity*, (as they are bodily Affections) consist in the *easy*, *equable* and *regular* Performance of what is commonly called the *animal Functions*, viz. those of *Digestion*, *Circulation*, *Respiration*, *Perspiration* and the *Secretions*.

3. *FOOD* (that is *Meat* and *Drink*) was design'd only to supply the Expences of *Action* and *Living*, or the Expences of those natural *Functions* now mention'd; that is, to repair the necessary Loss caus'd by the Action of the *Fluids* that surround us, or the internal *Action* of those within us, while they are performing these *Functions*. Before our Bodies arrive at perfect *Maturity*, and while our *Solids* and  
*Organs*.

*Organs* are tending to their utmost *Extension*, this Supply may be more than the mention'd Expence, *viz.* what is necessary to *stretch, extend* and *plump* up these *Solids* and *Organs*: But after that, when come to *Maturity*, it needs only to be *equal*, if we desire to continue under the *Order* and *Design* of *Nature*.

4. FOR the pleasant and regular Performance of these *Functions*, it is necessary in the *Order* of *Nature*, not only that the whole *System* of *Tubes* be full of a warm, soft, balsamic Fluid, to maintain them in their due *Extension* and *Elasticity*; but that the internal and external *Surfaces* of the *Solids* be moisten'd and lubricated, to keep them pliant and *flexible*, (which seems to be one great *Design* of *Food*) and likewise to preserve them from the Friction of the internal and external surrounding Fluids, and their Friction on one another; and this must be secreted from the same *Mass* of Fluids in the *Tubes*.

5. *HUNGER* is a Sense of Pain, arising from the partial *Exinanition*, or emptying of these *Tubes*, by the Expences of *Action* or *Living*, or by the continued Performance of these necessary *Functions*; whereby the *Tubes* are in some measure emptied, and a sufficient Quantity not flowing into the *Capillaries*, and the *perspiratory* and *emunctory* *Glands*, of which



## 60 *The Method of Cure in Diseases*

which they are form'd, that *balmy Film* or *Cuticule* which defends the most sensible *Fibres*, viz. the *Sides* and *Orifices* of the *secretory* Vessels, and the *Sides* and *Coats* of the *Nerves*, that of the *Stomach* especially, (which is nothing but a Bag compos'd of such *Nerves* and *secretory Glands*) is gradually worn off; and a sharp, uneasy *Sensation*, *Languor* and *Debility*, is thereby produc'd and felt over the whole Solids of the Body, (but especially in the *Stomach*) till a sufficient Quantity of this *balmy Fluid* be supplied again, to sheath and defend these sensible *Fibres* from being scrap'd and worn. But if this *milky* Substance be long and obstinately denied, the *Pain* becomes so intolerable, that no kind of Torture can equal it.

6. FROM hence it seems to me pretty evident, that *Temperance*, or, if you please, *Abstinence*, (contrary to the Nature of some other of the Virtues) seldom admits but of one *Extreme*, viz. the *too-much*, or *too-high* in Food: For upon any Attempt being made upon the *too-little*, habitually and for a Continuance, the *Pain* becomes so intolerable, that no Person at *Liberty*, and in his *Senses*, and having proper Materials for Food in his Power, can possibly bear it: As is well known to those who have seen, or read of, the Effects of *Famine*, or starving in *Prisons*, long *Sea-Voyages*, or *Desarts*; which is described by all  
to

to be a Torture equal to that of being burnt alive by a *slow Fire*, or greater, if possible.

7. IF this Representation be just, it will be evident, that for *Health, long Life and Serenity*, the surest and most effectual Mean is a constant Endeavour and steady Practice of taking down the least we can be easy under, or are equally agile, and capable of intellectual Exercises after, or a Trial to reach the *too-little*, if possible. This I take to be the shortest, safest, and most effectual *Rule*, a wise Man can go by. In bodily *Wisdom*, it is the *one Thing necessary*; all other Means are but Trifles in respect of this; and this alone is sufficient to keep a Man free from great or habitual *Distempers, Lowness*, and the Infirmities of *Age*; and to procure him a *Dissolution* without violent Pain, as far as the Laws of Mortality, and the Designs of his Maker over him, will permit; for all Men are not made for one and the same End and Purpose, in the Designs of Providence, or *God's* moral Government of his Creatures.

8. HENCE it will be evident, with how little Reason the guarded, the complaisant and the cautious Dealers in *Physic, perplex, puzzle* and *terrify* those, who by a low abstemious *Regimen*, are endeavouring to conquer their *bodily Distempers* or *spiritual Vices, viz.* by *thundering* over them, or *sneering* at them,  
that

## 62 *The Method of Cure in Diseases*

that they are *ruining* their Constitutions, *spoiling* their Blood and Juices, *creating* Distempers, and *shortening* their Days, by this their *whimsical, wrong-headed* and unnatural *Abstinence*. But surely such have little studied Nature, and the *animal Oeconomy*; for it is as impossible that a *free, sensible* Person, under *Plenty*, should be long able obstinately to continue under the *too-little*, as it would be for him to stop the *Sun* in his Course. If there be Instances or Records of any such, they have been *wrong-headed* indeed, or *lunatic*, or under the Influence of some unnatural *Passion*, which is the same Thing: And *Self-murder* may with, as much Propriety, be instanced against the innate Principle of *Self-preservation*, as this is insinuated against *Abstinence* and Moderation in Diet; for such as I have now mention'd is the *Law of Nature*, and the *Exceptions* must be unnatural and *monstrous*. I have often tried, for a few Days, to approach the *too-little*, for the Cure of *Lowness, Oppression* and *Watchfulness*; but never could carry it above *three* or *four* Days, (when otherwise free from a form'd *Distemper*) after which my *Symptoms* were lessen'd, and *Hunger* became then my greatest *Disease*.

9. ONE constant *Symptom* of a beginning Distemper, of what Denomination soever, is at least some Degree of *Inappetence, Nausea, Loathing* or Heaviness after a full Meal, or an  
Aver-

Aversion to strong animal Food; the Cause of which, as far as I can conceive, is a *Labour*, *Struggle*, or *Difficulty*, in the Performance of the mention'd *animal Functions*; for the *Cure* and *Relief* of which (whatever else is advis'd) all honest and experienc'd *Physicians*, *Ancient* or *Modern*, advise an appropriated low Diet or *Regimen*. The *Solution* and *Cure* of all Distempers by Nature, when solely left to her wise Conduct, is by this *Inappetence*, *Loathing*, or *Abstinence*, at first; and then by some one Evacuation or other, as *Sweat*, *Stool*, *Spitting*, *Coughing*, *Hæmorrhage*, or throwing the *morbid* Matter on some distant Limb or Joint; which always happen after an intermediate *Struggle* and *Labour* of the whole *animal Oeconomy*, to concoct the *peccant Humours*, and fit them for *Extermination*. From whence it will be plain, to those who will observe and imitate *Nature*, that such Medicines as help Nature to concoct and fit the *peccant Humours* to be readily thrown off, with a *Regimen* and proper *Evacuations*, are the most material *Indications* in the *Cure* of *Distempers*.

10. *MEDICINE* has two Branches, the *Sanative* and the *Preservative*: In the *Sanative*, by the *Viscidities*, *Acrimony* or *inflammatory State* of the Juices, the *Inappetency*, and the distemper'd *Film* or *Cuticle*, that covers the internal and external Surfaces  
of

## 64 *The Method of Cure in Diseases*

of the *Stomach* and *Organs* describ'd, may be such that *Nature's* Laws, of Craveing and Hunger, may be suspended for a while, till she has thus prepar'd the *morbid Juices* for *Elimination*, by a *Distemper* and its *Cure*; and then *Medicine* and *Experience* must direct for her, with what Food she is to be best maintain'd and supported, till she be brought to her natural State again: and the *Regimen*, in such a Case, is allow'd by all *Physicians*, to be the *lightest* and the *least*, viz. of the appropriated Food, for obviating and *antidoting* such a particular Distemper. Here then there is no Controversy, *Diseases* being an unnatural State of an *animal* Body: 'Tis therefore of the *preservative* Branch of Physic, that what is here maintain'd is to be understood; about which I affirm, the most infallible and universal *Mean* of preserving *Health*, *lengthening* *Life*, and preventing Diseases, is, constantly to endeavour to take the *lightest* and the *least* Food (that is, Meat and Drink) a Man can be tolerably easy under, equally agile, and fit for intellectual Exercises after.

II. THE *Practice* of *Physic* may be consider'd in three very different Lights. There is the *Medicina Philosophica seu Rationalis*, whereof true natural *Philosophy* is the Stem or Root, and practical *Medicine* but a Branch. From *natural Philosophy*, the *Physicians* must learn the Structure and Uses of the several *Organs* of



of the *animal* Body, and the Laws of the *animal* Oeconomy; and from the *Symptoms* and Appearances on that Foundation, draw out his *Intentions* in any given Case or Disease. From the same *natural Philosophy*, he must make himself acquainted with the *Nature, Uses* and *Virtues* of the *Materia Medica*, or the Materials commonly used in *Medicine*, and to the *first* adjust this *last*, in order to *antidote* the Causes of a given Distemper; and he who is the best *natural Philosopher* will, *cæteris paribus*, ever be the best *Physician*. *Pharmacy* is of a lower Order, and like *Cookery* in Diet. Then there is the *Medicina Expectativa*, which consists in keeping up the *Patient's* Hopes, Expectations and Spirits, till Nature points out clearly the principal Causes and great *Symptoms* in *acute* Diseases; and in *chronical* Cases, till *Air, Exercise* and *Regimen* have taken Place. And this Branch of *Physic*, in *low* and *nervous* Cases, and weak and *wrong-headed* Patients, is absolutely necessary, to keep them from Unconstancy and changing Hands; and so, at least, is a necessary *Art* for a Physician, towards those Patients who cannot distinguish between *Surfaces* and *Solids*. Many a gross Glutton has been cured by a Ring of Changes of *Coral, Crabs-Eyes* and *Pearl*, with *Asses Milk*, to damp his *voracious* Appetite, who could not have borne the word *Abstinence*. And, lastly, there is the *Medicina ad Euthanasiam*, which, when the Case is plainly



## 66 *The Method of Cure in Diseases*

and absolutely *Mortal*, lays the Patient down in Death with the least Pain. But as this is seldom a certain Case, in *chronical* Illnesses at least, except in very tedious Diseases, and Patients worn out by *Age* and *Distemper*, it ought to be practised only like *Extreme Unction*. These two last kinds of Knowledge in Physic, though soon learn'd, as being readily to be met with in every good Book of *Pharmacy* or *Medicine*, yet could never strike my *Fancy*; I always sought after a solid and durable *Cure* of Distempers; and was for striking at the *Root* of the Weed, leaving the picking of the *Suckers* and *Leaves* to others; though in *acute* Cases, that often turn on small Things, all Oars are to be plied, and every Art studied, and even the most trifling Mean, conducive to the End, attended with Diligence.

12. I HAVE a due Esteem for the *Philosophers* and *wise Men* both of *Antiquity* and *later Ages*; those who have labour'd to cure the Diseases of the *Mind*, and those who have suggested effectual *Means* for the *Cure* or *Relief* of the Distempers of the Body; as well as for those who have discover'd the *Wisdom* and *Beauty* of the *Works* of the *Author of Nature*. The *Christian Philosophy*, represented in its true Light, is infinitely beyond any thing that ever was thought of, or could possibly enter into the Heart of Creatures to imagine, for extirpating the *Diseases* of the *Mind*, as  
is

is allow'd even by its *Adversaries* themselves: For remedying the Distempers of the *Body*, to make a Man live as long as his original *Frame* was design'd to last, with the least *Pain*, fewest *Diseases*, or Loss of his Senses, I think *Pythagoras* and *Cornaro* (for suggesting a general and effectual *Mean*) by far the two greatest Men that ever were; the *first*, by *vegetable* Food, and *unfermented* Liquors; the *latter*, by the *lightest* and the *least* of *animal Food*, and naturally fermented Liquors. Both lived to a great *Age*: But what is chiefly to be regarded in their Conduct and Example, both preserv'd their *Senses*, *Chearfulness* and *Serenity*, to the last; and, which is still more to be regarded, both, at least the last, *dissolv'd* without Pain or Struggle; the first having lost his Life in a Tumult, as is said by some, after a great *Age* of perfect Health.

13. THE *lowest Diet*, or one of a *Milk*, *Seeds* and *Vegetables*, seems only necessary and appropriated to those, who by their *own*, or by the *Fault* of their *Parents*, have extremely vicious Juices, either *too hot*, *too salt* or *too viscous*, and are consequently subject to the necessary Effects and Diseases of so *distemper'd* Fluids, which *Milk*, (being white Blood) *Seeds* and *Vegetables*, are more specifically qualified to *antidote* (for it is the Juices only such a Diet alters or mends). There is another *Order* of human Bodies, for which this *Regi-*

## 68 *The Method of Cure in Diseases*

*men* seems also particularly proper, *viz.* those who have a *sharp* and *large* Appetite, or great and over-stretch'd *Stomachs* by their *Frame*, or by former *Luxury*, *Intemperance* and *Laziness*; and consequently *lax* and weak *Solids* and *Organs* of *Digestion* are utterly incapable to concoct, grind and perfectly digest any Quantity of animal Food, or bear *spirituous* Liquors; this *Diet* to such is not unlike the Method commonly used by *Jockies* to cure their *Horses*, when their *Corn* passes through them undigested and entire, which is to mix it with *Straw*. For other Persons tolerably well and sound, the lightest and the least of common Diet, is the more *universal* and safest Regimen, as Experience shews by its being common; for *God* and *Nature* do nothing in vain.

14. ONE great Advantage a *vegetable* Diet has over an *animal* one, is, that in the weakest *Digestions*, and the most dangerous and obstinate Distempers, the *Patient* may always fill his Belly, and satisfy his *Hunger*, without Fear, Remorse or Suffering; at *least*, he may do it to a great Degree, till he comes to be far advanced in Years: and if he should happen at any time to exceed, he feels none of those *pungent* and *acute Symptoms*, nor those durable Effects and profound *Sinkings*, he would feel from a full Meal of *high* Meats and *strong* Drinks. And this is no small Comfort to those who are under a dangerous Distemper, or have

a great Degree of *Sensibility*. The common and necessary *Calls* for Food returning so often, it would be a painful and intolerable Constraint to be confin'd to an everlasting Guard and *Attention*, and to eat and drink by Weight and Measure; to live thus *medicè* is to live *miserè* indeed. But a *vegetable* Diet, in a great measure, frees the Patient from all those continually recurring *Snares*, Dreads, and consequent Sufferings; for not only the *Temptation* to *Excess* is much less, but the Effects of *Excess* are little or none in Comparison of those of high *animal* Food and *rich Wine*. Add to this, that the *Secretions*, and other *animal Functions*, are more regular and freely performed, under a full Diet of *vegetable* Food, than they can possibly be under that very spare and small Quantity of *animal Food*, and fermented Liquors, that is absolutely necessary to be observed in a great many *Cases*, as most *Patients* and all *Physicians* know; and thus being able to take down a much greater (for Instance, a quadruple) Quantity of *vegetable* Food, than would be fit for them to take of *animal* Food, and *fermented* Liquors, the now over-stretch'd and relax'd Bowels and Vessels may be kept fuller, the *Secretions* will be more plentiful, and all the *Capillaries* pervious and fill'd; which under the necessary *spare Diet* of very little *animal* Food and *fermented* Liquors, might, for want of proper Liquor, dry up and *coalesce*; and so the Animal be de-



## 70 *The Method of Cure in Diseases*

priv'd of many *Glands* and *Arteriolaë*, in which all the Delicacy of Life consists ; besides that it puts a Drag on the Wheels of Life, to hinder it from running down too fast.

15. A PLAIN, natural, and *philosophical* Reason, why *vegetable* Food is preferable to all other Food, is, that abounding with few or no *Salts*, being *soft* and *cool*, and consisting of Parts that are easily divided and form'd into *Chyle*, without giving any *Labour* to the *digestive* Powers, it has not that Force to open the Mouths of the *Lacteals*, (if they really have any opening into the Intestines, which *Leurwenhoeck* and all accurate *Anatomists* deny) to distend their *Orifices*, and excite them to an unnatural Activity, to let pass too great a Quantity of *hot* and *rank Chyle* into the Blood, and so overcharge and inflame the *Lymphatics* and *Capillaries*, which is the natural and ordinary Effect of *animal* Food, and therefore cannot so readily produce Diseases. There is not a sufficient *Stimulus* in the *Salts* and *Spirits* of *vegetable* Food, to create an unnatural *Appetite*, or violent *Cramming*, at least not sufficient to force open and extend the Mouths of the *Lacteals*, more than naturally they are or ought to be. Such Food requires little or no Force of *Digestion*, a little gentle *Heat* and *Motion* being sufficient to dissolve it into its integral Particles, and into a thin watery *Emulsion*, such as is *Chicken Water*, *Asses Milk*, or *thin Broth*, which



which is all that is required for the Purpose of *Nutrition*, and all of the Food that can enter the *Lacteals*: So that in a vegetable Diet, tho' the sharp Humours in the *Primæ Viæ*, an extended *relax'd Stomach*, and sometimes a delightful *Piquancy* in the Food, may tempt one to exceed in *Quantity*; yet rarely, if *Spices* and *Sauces* (as too much *Butter*, *Oil*, *Salt* and *Sugar*) are not join'd to *Seeds* and *Vegetables*, can the Mischief go further than the *Primæ Viæ*, or *Stomach* and Bowels, to create a present Load, Sicknefs, Vomiting or Purging, by its acquiring an *Acrimony*, from its not being receiv'd into the *Lacteals*; so that no more being admitted into the Blood, than the Expences of *living* require, *Life* and Health can never be endanger'd on a *vegetable Diet*. But all the contrary happens under an *high animal Diet*,

16. As for *fermented Liquors*, they seem to me by no means an Institution of Nature and its *Author*, nor fitted for Health and long Life: But, on the contrary, if we may credit the *Jewish Records* and their *Lawgiver*, it is certain, that fermented Liquors (*Wine* especially) were unknown till the *Deluge*; and the first Experiments produced both *Drunkenness* and *Incest*, even on the *venerable* Heads of that Family, which was the only one thought worthy to be sav'd in the universal *Deluge*. It is well known, that fermented Liquors de-

## 72 *The Method of Cure in Diseases*

stroy the Digestibility, *i. e.* the *Putrefaction* and *Dissolution* (for *Digestion* is nothing else) and easy Concoction of all *animal Food*; and *common Sense* will tell us, that the purest and thinnest *Water* is fittest to *circulate* through *Tubes* so infinitely small, as some of animal Bodies are; and even that it alone will nourish *Plants*, and bring them to *Maturity* and *Perfection*. And as to the common *drunken Sneer*, that fermented Liquors *tann* the *Solids*, and strengthen the *digestive* Organs, it is a mere *unphilosophical* and insipid *Joke*, contrary to the known *Axiom* in all just Reasoning, that if *Equals* be added to, or subtracted from *Equals*, the *Sum* or *Remainder* will be *equal*; and so, if it thickens the Juices, and hardens the Food, (as it necessarily must) as much as it *tanns* and strengthens the Solids, it can still produce nothing but the Diseases of *sizy* Blood and *unelastic* Solids at last. Fermented Liquors may be good Medicines and present Reliefs on Fatigues, Lowness, *epidemical* Distempers, and inclement Seasons, or in *Extremities* for a *Filip* or present *Spur*; but they can never be so proper to circulate through *Tubes* so small as the *six hundredth Part of an Hair*, or to preserve them from Rupture and Corrosion for any considerable Time, as fair sweet Water. As to *Spirits* and Liquors that have pass'd through the Tortures of the Fire, they are only of modern Invention \*, and *Otto-*

\* Vide *Freind's History of Physic*.

*man* Extraction, as is known from *History*; and are of such Use as the blowing up of an House in an universal Conflagration, to save some Palace, *viz.* Life itself, when in Danger: Neither were they ever design'd by *Nature* and its *Author* for an animal Body, as Nourishment, or common Drink, and scarce deserve a Place in the *Apothecary's* Shop; *Spirits* having made more Havock among Mankind, by far, than even *Gun-powder*.

17. IF we attentively consider the last *Scenes* of most People, and how it is they die, and with what *Symptoms* they expire; we shall constantly find it to be of the *too-much*, the too-high, or too-hot; and not of the too-little, or too-cool. They either go off in a *Diarrhea* or *Hemorrhage*, an acute or slow *Fever*, *Fits* or *Convulsions*, an *Asthma* or Difficulty of Breathing, a *Syncope* or fainting Fit, (from some great and incurable precedent Evacuation) I mean such as die before the Term of the natural Duration of Life is expir'd, and not of *old Age*, or natural Weakness: All these die violent and unnatural Deaths, as really as those who suffer by the Hand of Justice, as is evident from their *Symptoms*, the Nature and Cause of their mortal Distempers, and the Violence and Acuteness of their Pains and Sufferings, while they are wearing out and *agonizing*. Whereas those who study and constantly practise the *lightest*  
and

## 74 *The Method of Cure in Diseases*

and the *least*, ('bating Accidents and *epidemical* Distempers) generally die and dissolve gradually, their *Senses, Faculties, Spirits* and *Serenity* holding out to the last: They have seldom violent or acute Sufferings; they descend out of *Life* as they ascended into it; *the latter End of such is Peace*, at least as to their bodily Machine, and in Comparison of the *Agonies, Tortures* and *Wheel-breakings* of the *first*: at the very least, this is the natural Consequence of such a *Regimen*; as is constantly seen in those who rigidly and strictly follow *Nature* and its *Laws*, which in *Regimen* is to descend into Water-gruel, Milk-porridge and Water-pap, as they ascended from it in common Life; or in practising to the last the *lightest* and the *least*. *Cornaro*, in the last Part of his Life, liv'd 24 Hours on the *Tolk* of an *Egg*; many have done so on a Dish of Milk, Chocolate, or Milk-Tea; and most of those who have run out to the natural Duration of Life, have thus departed, as is well attested and confirm'd by *History* and Observation.

18. IN a word, *Nature*, or, which is the same Thing, *God, the Author of Nature*, cures every Distemper, *acute* or *chronical*, (for *chronical* Distempers are only diluted, weaken'd and lengthen'd *acute* ones, differing only in Degrees and Duration, and a quick and slow, a labouring and a free, an intermitting and continued, a simultaneous and a drawling  
Pulse,



Pulse, are the *Criteria* by which we denominate Distempers under this Division) which *He*, or ever it, cures, by a *Nausea*, Loathing, or Inappetency to Food of any Sort, but particularly to all *animal* or strong Meats or Drinks; then by the *Symptoms* of the *specific* Distemper, as *Headach*, *Reaching*, *Heat*, *Thirst*, *Inflammation*, Pains in all, or particular Parts, Difficulty in Breathing, *Throws* and *Convulsions* in the Bowels, Anxiety, Dread, *panic* Terror, Chillness, Loss of Senses, and the consistent Use of the *Faculties*; all (or some) of these, according to their Nature, and Violence of the Distemper, respectively: And these either in a continued *Series*, or by Fits and Intervals of Ease, which is the *Oeconomy* of the *Author of Nature*, to labour, grind and concoct the morbid Matter and the *material* Cause of the Distemper, most universally produc'd by a *Mal-regimen* and improper Food; and when this Matter is sufficiently concocted by the Distemper, then comes the *Crise*, to throw it out of the Habit by some Evacuation or other, as *Sweating*, *Vomiting*, *Purging*, *Hæmorrhage*, *Urine*, or *Coughing* and Spitting. This is the constant *Oeconomy* and Course of Nature in the Cure of Distempers, and ought to be a *Pattern* and *Model* for *Physicians* to go by in their *artificial* Cure of Diseases. And since *God* and *Nature* do nothing in vain, it would seem as if infinite Wisdom had laid down these *similar*



76 *The Method of Cure in Diseases*  
*lar Hieroglyphics, Pictures and Insinuations,*  
to teach us how to manage in *similar Cases*;  
for the silent Language of the *Deity* to us in  
this our lapsed State, without Violence on our  
Liberties, can be no otherwise than by such  
natural *Causes, general Laws, Hieroglyphics*  
and *Analogy*, by which we may learn of and  
imitate Him, as near as we can, in all we do  
or think.

19. I AM of Opinion, if it could be possible to persuade those who are tolerably well, and are oblig'd to follow a sedentary Occupation, and to use their Heads and intellectual *Organs* in their Professions, to give over all fermented Liquors, but on extraordinary Occasions; to abstain from *animal Food* in *Spring* and *Autumn*, but especially in the hot Months, when Fruits and Garden-stuff are in their Perfection, and to follow Nature in the Products of the *animal* and *vegetable Kingdom*, according to the Seasons of the Year; the *Spring Animals* and *Vegetables* being more aqueous, tender, and freer from *Salts* and *Oils*; the *Autumn Foods* being somewhat richer; but the *Winter* ones having attain'd their greatest Perfection of Concoction and Maturity; such Persons would go a great way to preserve their *Health* and *Serenity*, with few Diseases, *epidemical* or acquir'd: For in the Spring, all Nature is under an universal *Fermentation*, to throw off Cruelties and Morbosity: And it is a wise Providence

dence that *Lent-time* falls out at that Season, which, if kept according to its original Intention, in *Seeds* and *Vegetables* well dress'd, and not in rich high-dress'd *Fish*, infinitely more destructive of Health than plain-dress'd *Flesh*, would go a great way to preserve the Health of the People in general, as well as dispose them to Seriousness and Reflection: So true it is, that *Godliness has the Promise of this Life, and that which is to come*. And it is very observable, that in all *civil* and *established* religious *Worships*, hitherto known among *policy'd* Nations, *Lents*, Days of *Abstinence*, Seasons of fasting and bringing down the *brutal* Part of the rational Creature, have had a large Share, a strict Observance, and been reckon'd an indispensable Part of their *Worship* and *Duty*, except among a wrong-headed Part of our *Reformation*, where it has been despis'd and ridicul'd into a total Neglect; and yet it seems not only natural, and convenient for *Health*, but strongly commanded in the Old and New *Testament*, and might allow Time and proper Disposition for more serious and weighty Purposes: And this *Lent*, or Times of *Abstinence*, is one Reason of the *Chearfulness* or *Serenity* of some *Roman Catholic* and *southern* Countries, which would be still more healthy and long-liv'd, were it not for their excessive Use of *Aromatics* and *Opiates*, (which are the worst kind of dry Drams) and is the Cause of their un-

## 78 *The Method of Cure in Diseases*

unnatural and unbridled Leachery, and Shortness of Life.

---

### C H A P. II.

*Of the Nature and Cause of the Disorders of the MIND, so far as they depend upon the Body.*

1. **U**PON the strictest *Enquiry*, and most anxious Examination, I could never find a *natural* and *philosophical* Cause for, or Account of, *Ideotism*, *Stupidity*, Loss of *Senses*, *Memory*, or *Judgment*, for *Lunacy* or *Madness*, or of any of those Distempers that are called *Cephalic* or *Nervous*, or which is attended with a *Deviation* from what is called *common Sense*, or *just Thinking*, but an *Obstruction*, *Extinction*, *Relaxation*, or *Malformation* of the proper Organs (which are commonly reckon'd the *Nerves*, or their *Membranes*; for they are membranous *Tubuli*, fill'd with a milky Liquor, like the Pith of a Rush, to keep them moist and *elastic*, and Membranes are the only true *elastic Organs* of an animal Body); by which the Mind acts uniformly or regularly: And therefore, in all Nature, I could never find so *luciferous* and expressive an *Emblem*, or *analogous* Similitude of the Operations of the *Mind* on the *Body*, in its  
intire

intire and perfect Health, as that of a skilful *Musician* playing on an harmonious and well-tun'd *musical* Instrument.

2. I CANNOT see any *essential* or *philosophical* Difference between a *Man* and an *Angel* appearing to our Senses under an *human* Form (as it is *alledg'd* that *Angels* and *Spirits*, of an Order superior to ours, have actually done); I say, I can, in true *Philosophy*, conceive no Difference between an *Angel* appearing and acting in an human Form, and a real *Man*, either in Nature or Kind, but only in Degree: So that, to me, a *Man* is a diminutive *Angel*, shut up in a Flesh Prison or Vehicle; and an *Angel* appearing in an *human* Form, is a superior human Spirit, for that Time cloathed with some sensible *Vehicle*, and acting by and upon material *Organs*, divinely fram'd; and both are, in reality, no other than a *Musician* shut up in a fine *Organ* Case. In the same Manner, and from the same Causes, I see through a *Microscope*, a *Telescope*, or *Spectacles*, as through my own fleshly Eyes; by the same Laws likewise I hear and speak through a *Trumpet*, as with my *Ears* and *Mouth*, and feel through a fine *Lawn* or *Membrane*, as by my outward *Skin*, only more or less distinctly; and, if the artificial *Organs* be well contrived, and duly form'd, it is much in the same Manner, as to the *sentient* Principle; it is *that* alone, which is the Seat and Principle of all *Sensation* and *Intelligence*.

## 80 *The Method of Cure in Diseases*

gence. *Material Organs*, form'd by Art, are much the same as natural ones, only the last are more nicely and elegantly fram'd.

3. UNLESS a Man give up all *Reason*, *Philosophy* and *Proportion*, as well as *Analogy*, and run into downright *Scepticism*, *blind Fate*, *Witchcraft* and *Inchantment*, he must suppose that an infinitely wise and beneficent Being could not have created free and intelligent Creatures, but for some wise End and Purpose; and, to obtain this End, must have made them, at first, sound in *Body* and *Mind*. How *Error*, *Diseases*, *Misery* and *Death* commenc'd, may readily be accounted for, from the Abuse of *Freedom* and *Liberty*, spurious *Self-love*, and an inordinate Love of the Creatures: But this is at present foreign to my Design. But as to the Disorders of the *Body*, of the *Senses*, *Imagination*, *Memory*, and such as belong to the *Faculties*, and their *Organs*, they are naturally and *philosophically* to be accounted for, from *Accidents* only, *Debauches*, *Excesses*, and a *Mal-regimen*, gradually spoiling and destroying this *musical Instrument*, and its several *Stops* and *Keys*, either in the *Parents* or in the *Posterity*. I can readily conceive how such a *Debauch* spoil'd, obstructed, or relax'd such a *Set of Glands*, *Nerves*, or *Capillaries*: That an Excess in *Punch*, *Spirits*, *Ham-pye* or *Venison-pasty*, plaister'd up, or obstructed, one *Set of fine Tubes*;  
how



how excessive *Leachery* dissolv'd, broke or unbended so many *Nerves*, *Fibres* and *Lymphatics*; and how the *crazy* Parents, from vitiated Juices, and rotten or unform'd Solids, brought into the World deform'd *ideotical* Children; how want of *Culture* and Exercise of the material *Organs*, necessary to *spiritual Action* or *Thinking*, render them *callous*, *analeptic* or *tetanous*, (just as want of bodily Exercise, and a *Mal-regimen*, produce a similar Effect on the Limbs and grosser *Organs*) and so communicated the same Infirmities, and distemper'd *Organs*, in *Miniature*, to their wretched Posterity, and, in such an unnatural *Climax*, transmitted *Monsters*, *unnatural* Forms of Body, *Disorder of Senses*, *Wrong-headedness*, *Ideotism*, *spurious Freethinking* and *Infidelity*, down to us the last Link of the Chain. Thus the Appearances are natural, *philosophical* and rational; on any other Scheme, all is Darkness, Confusion and *Anarchy*.

4. I HAVE been credibly inform'd, that Sir *Isaac Newton*, when he applied himself to what is esteem'd the greatest Stretch of human *Invention* and *Penetration*, (*viz.* the Study, *Investigation* and *Analysis* of the *Theory* of *Light* and *Colours*) to quicken his Faculties, and fix his Attention, confin'd himself to a small Quantity of Bread, during all the Time, with a little *Sack* and Water, of which, without any Regulation, he took as he found a

G

Craving,

## 82 *The Method of Cure in Diseases*

Craving, or *Failure* of Spirits. And the famous Mr. *Law*, Projector of the *Mississippi*, to keep his Head clear, and Faculties acute, in order to obtain a Superiority of Skill in *Game*, liv'd many Years on *half* a Chicken a Day, with about a *Pound* of Bread, and drank nothing but Water or *aqueous* Liquors, and by that Means won great Sums on the Square. Many more Instances I could give of great Men in all Ages, and of all *Professions*, who maintain'd their Superiority of Parts, their Attention, Penetration, just and close Thinking, by extreme *Temperance* and *Abstinence*. But I chose these *two*, because they have been, and still are, much distinguish'd and known in their vastly different Ways; and that any one who thinks it worth his while, may be satisfied about the Truth of the Facts.

5. THERE are two Sorts of human Race, as different as *the Sons of God*, and *the Children of Men*, viz. those whose Eminence and Dignity consists chiefly in their *Heads*, *Faculties* and *spiritual Nature*, and *those* whose great *Use* and *Design* is to excel in the Exercise and Use of their *Bodies*, *Limbs* and *material Organs*; or, in one word, there are those *who govern*, and those *who are govern'd*, originally form'd and mark'd out by Nature, and their original *Frame* and *indelible Signatures*: The *last* may safely, at least for *some Time*,  
wallow

wallow in sensual Pleasures, high and strong Meats and Drinks; but are all the Time in the State of the *Mock-Tyrant of Sicily*, who had a *naked Sword* hanging over his Head by a Hair at his Feasts; and all such pay an *equivalent* for their *Luxury*, in the *comparative* Shortness of their *Lives*; but they do not fear, because they do not think *justly*, having generally very blunt and obtuse *intellectual Organs*. The *first* have more delicate and *elastic Organs* of *Thinking* and *Sensibility*, and the Pleasures of that kind in them are beyond those of *Sensuality* in others: they are like fine *Lancets* or *Razors*, that coarse Usage will soon ruffle and spoil; and therefore must forego gross and rank sensual Pleasures, to preserve their *Organs* of Thinking sound and intire; otherwise their Sufferings will be intolerable, which is the Case of all *nervous Hypochondriacal* and *Hysterical* Persons; most of which were created *Genii*, *Philosophers* and *Lawgivers*. The *Middle* between both these Extremes, are indeed *Mediocria Ingenia*, and their Number great; and when such are strong in thinking and penetrating, their Success is owing to *Chance*, or rather *Providence*, to *Coincidents* and particular Circumstances, or some particular *Set of nervous Glands* and *Fibres* in the *Brain*, not quite spoil'd or relax'd by the Intemperance of their Parents. This *last* Sort may sometimes produce a *false Hero*, *Conqueror*, or admirable *Mechanic* or *Tradesman*;

## §4 *The Method of Cure in Diseases*

but seldom an *honest and able Minister*, a wise *Lawgiver*, or deep *Philosopher*; and feldomer a *Genius*, or a deep contemplative *Christian*. But this admits of infinite Degrees, as all Things measur'd by Quantity do, and is more immediately under *God's moral Government* of his World, and nothing but the Event can ascertain who will be *such*.

6. How much *Diseases*, *Debauches* and *Accidents*, that disorder or destroy the *Organs of Thinking*, influence our Manner of *Thinking*, is so obvious, that not only *Philosophers*, and all the Tribes of *Physicians*, but even the *Vulgar* have observ'd it, and its Truth is almost an *Axiom of Common Sense*. When I see a *gloomy, melancholy, heavy, stupid, thoughtless, joyless Creature*, much more a *whimsical, anomalous or libertine*, free-living or *free-thinking Mortal*, I conclude him in a bad State of Health, under a dangerous *bodily Disease*, or under a perpetual *Mal-regimen*, which will soon terminate in one, whatever Appearances be to the contrary; and sooner or later, I have been always confirm'd in the Justness of *this Opinion*, having always found a real, *chronical* or *acute*, specify'd Disease, to manifest itself at last, and become the *Crisis* of what these *Oddities* and Enormities were the remote and elementary *Symptoms*. For I am convinc'd, that *Calmness*, *Serenity*, *Chearfulness* and *Common Sense*, (at least in Things  
level

level to our natural Capacities and Education) and an Esteem and Love of *Virtue*, and what promotes it, are the constant Attendants, and only infallible Symptoms of *perfect bodily, and intellectual*, (or of *sana Mens in Corpore sano*) *Health*; and pretending to be wise out of *Common Sense*, or happy out of *Common Life*, is, with me, one of the *Symptoms* of a *cephalic* or *nervous Distemper*. In *England* alone, from *Gluttony* and *Intemperance* in fermented Liquors, and from unguarded *Leachery*, I have been told, that a *late worthy and learned Physician*, that had examin'd into the Numbers confin'd for *Lunacy* and *Madness*, upon the strictest Examination, found they reach'd to a Number I dare not name. And another *Physician* ascribed *Wrong-headedness*, *gloomy Thinking*, *Melancholy*, *Despondency* and *Darkness* on the *Imagination*, to the abounding of *Choler* in the *Stomach*, which every one knows to arise from *Intemperance* and *Excess*. Whatever be in these *Gentlemen's* Observations and Opinions, it cannot be doubted, that the clear, ready and pleasant Exercise of the *intellectual* Faculties, and their easy and undisturb'd *Application* and *Attention* to any Subject, is never to be obtained, but by a free and regular Performance of the natural *Functions*, which, as has been shewn, the *lightest* and the *least* Food can only procure,



## 86 *The Method of Cure in Diseases*

7. IT is undeniable, that our *concoctive Organs* at present are fitted and contriv'd by their *Maker*, for *animal Food*, at least for some time ; and in the present ruinous State of the *Globe* we inhabit, the *Infertility* of the *Earth* in some Seasons and Countries, the Necessity of *Labour*, Industry and Ingenuity, to draw from it its kindly Productions, but especially for *military Force* and *Prowess*; *animal Food*, and a *Proportion* of *fermented Liquors*, seem extremely convenient and fit, that is, for *mechanical Force*, strong Labour, and bodily *Prowess*; and, for some *Ranks* and *Orders* of Men, indispensable and unavoidable : But, at the same time, their Labour and Exercise, in some Measure, *antidote* the Evils and Diseases that naturally must follow from such a *Regimen* ; tho', generally, they even must give up for it some Part of the *Duration* of their Lives. And even this Necessity of animal Food, differs according to the Nature of the *Climat* ; the *northern* requiring more than the *southern* Parts. But for those who are under no Obligation of bodily Labour, whose *Callings* and *Professions* make a sedentary Life necessary, or whose Occupations require only *clear Heads*, great *Attention*, and a free and easy Exercise of their *intellectual Faculties*, which intirely depend on the easy and regular Performance of the animal Functions, either *Pythagoras's* or *Cornaro's Regimen* must be absolutely

lutely necessary, and that of the Laborious, destructive and ruinous.

8. OUR *Bodies*, in this present State of Things, by their own Nature, and from the Nature of Things within and about us, cannot be brought into absolute Subjection and Obedience; but we may readily bring them to the present *Docility* and Subjection we have of the domestic *Animals*; by timously *bridling, trammeling and disciplining* them, *i. e.* by feeding them coolly and sparingly, giving them due *Air, Exercise and Cleanness*, and *physicking* them properly when they grow *rampant*, rebellious, or obstreperous: And for this very wise End is the long *Nonage* of the human Race design'd, *viz.* for the due *Culture* of the *Body and Spirit*. And thus we might bring our Bodies to the same Subjection, at least, that we do our *Dogs and Horses*, and have the same Service, Pleasure and Obedience from them, till we drop into *purser* ones. And it is very observable, that all kinds of Food that are *insipid, mild, cool and watery*, whether of Meats or Drinks, are *salutary and curative, prolific and lengthen* Life: and on the contrary, every thing in Food that is much *tasty, poignant, hot, salt, sharp or stimulating*; is *pernicious, deleterious and morbidic*, and destructive of Life and Spirits, and that in Proportion to the Degree of their *Sapidity and Deliciousness*; and all this, without Excep-

## 88 *The Method of Cure in Diseases*

tion or Limitation, I think: So wisely are Things contriv'd, that *sensual Pleasure* naturally and necessarily produces *Pain*; and *Virtue* and *Temperance* beget *Happiness* and *Health*; and that in every Instance. *Virtue* and *Happiness*, *Order* and *Peace*, *Self-denial* and *Serenity*, *Vice* and *Misery*, *Luxury* and *Pain*, *Rebellion* and *Punishment*, are natural, physical and necessary *Causes* and *Effects*.

9. OUR *Passions* and *Prejudices* are the great Obstacles to all our just and solid *Thinking*, as well as our Acquisition of *Virtue*. *Pride*, *Self-sufficiency*, *Ambition* and *Malice*, make us desire and wish that our *Opinions* were true: *Opinions*, *Systems* and *Maxims*, lightly receiv'd, shut up our Minds from receiving or attending to more Light, from *Tradition* or *Experience*: *Luxury*, *Riot* or *Leachery*, destroy the *Organs* of our Faculties; all together make *Virtue*, deep and just Thinking, not only not *amiable*, but exceeding *painful* and difficult; and we determine to be against *them*, because they are and must be eternally against *us*. Now the *lightest* and the *least*, by making us healthy, chearful and easy, moderats and restrains all these; it cools our Blood and Juices, *weakens* our *Passions*, fixes our *Attention*, and makes *intellectual* Enjoyments and Pursuits easy and delightful, and the Acquisition and Practice of the *Virtues* natural and ready.

10. TAKE a *Child* of healthy Parents, coming into the World in such Perfection of Body as is common to the *middling* Rank; let him be suppos'd to be always manag'd, as to *Diet*, nearly by the above-mention'd *general Rule*, viz. the *lightest* and the *least*; and that *Air* and *Exercise* be join'd to form his *Organs*; let his Mind be at the same time cultivated by all the proper Means of Knowledge, Wisdom and *Philosophy*, during his Youthhood; and let him in *Manhood* act that Part his *Genius* and Vocation fit him for; at, or towards *Fifty*, let him begin gradually to abate of his Food, both in *Quantity* and *Quality*; and at last *descend* out of Life, as he *ascended* into it, by being fed, exercis'd and air'd, as he was in his *Youth*; he will then go down to the *Grave* with his *Spirits*, *Senses* and *Faculties*, and the whole Compound perfect and intire, without great Distempers, violent Pains, or Lowness and Oppression (at least, such is the natural Effect of those Means and Causes); because the Blood and Juices will always be sweet, cool and fluid, and consequently can meet with little or no *Resistance* in their *Circulation* or *Secretions* (which alone is the Cause of Pain). It is of such a *Man*, and of such a *Life* alone, that we are to judge of the Happiness or Misery of our present State of Being (all the rest being the Works of our Hands, and the Effects of our own Choice);  
and



## 90 *The Method of Cure in Diseases*

and not from the gross *Mismanagements* and *Irregularities*, *Accidents*, or unnatural Appearances of a few *monstrous* or *preternatural Individuals*: As in *Plants*, we judge of their Nature, *Species* or *Tribe*, by the fairest, fullest grown, and best cultivated; and not by any irregular or *monstrous* Production.

II. I HAVE already said, that true *Mania's*, real *Lunacy*, *Madness*, and a disorder'd Brain, (a Disease by which so shamefully many suffer in *England*, and those of the best Kind, and many of them of distinguish'd Parts) can possibly be accounted for, from no other natural Cause, but a *Mal-regimen* of Diet; and the best *Physicians* have no other Method of curing such *Diseases*, but great, proper, and frequent *Evacuations* of all kinds, Vomits especially, with a *low Diet*, and then bracing by *Vegetables*, *Astringents* or *cold Baths*; all the rest are but trifling. But People think they cannot possibly subsist on a little *Meat*, *Milk* and *Vegetables*, or any low Diet; and that they must infallibly perish, if they should be confin'd to *Water* only; not considering that *nine* Parts in *Ten* of the whole Mass of Mankind are necessarily confin'd to this *Diet*, or pretty nearly to it; and yet live with the Use of their *Senses*, *Limbs* and *Faculties*, without Diseases, or but *few*, and those from *Accidents* or *epidemical* Causes; and that there have been *Nations*, and now are Numbers of *Tribes*, who voluntarily confine



fine themselves to *Vegetables* only; as the *Essenes* among the *Jews*, some *Hermits* and *Solitaries* among the Christians of the first Ages, a great Number of the *Monks* in the *Chartreux* now in *Europe*, the *Banians* among the *Indians* and *Chinese*, the *Guebres* among the *Persians*, and of old the *Druids* among ourselves: And there are whole Villages in this Kingdom, (even of those who live on the Plains) who scarce eat *animal* Food, or drink fermented Liquors a dozen times a Year. 'Tis true, most of these cannot be said to live at Ease and *commodiously*, and many may be said to live in *Barbarity* and *Ignorance*: All I would infer from this, is, that they do *live*, enjoy *Life*, *Health* and outward *Serenity*, with few or no bodily Diseases, but from Accidents and *epidemical* Causes; and that being reduc'd by voluntary or necessary *Poverty*, they are not able to manage with Care and Caution the rest of the *Non-naturals*, which, for perfect Health and Chearfulness, must all be equally attended to, and prudently conducted; and their *Ignorance* and *Brutality* is owing to the want of the Convenience of due and sufficient *Culture* and *Education* in their Youth. But the only Conclusion I would draw from these *historical Facts*, is, that a *low Diet*, or living on *Vegetables*, will not destroy *Life* or *Health*, or cause nervous and *cephalic Distempers*; but, on the contrary, cure them, as far as they are curcable.

## 92 *The Method of Cure in Diseases*

cureable. I never once dreamt, nor do I think it natural, reasonable or practicable, as human Affairs are now constituted, that the whole *Mass* of Mankind should or could live on *Vegetables* only; the Blood and Juices they would beget, might not, perhaps, be rich and *durable* enough for *Labour, Force* and *Prow-ess*; though I will not absolutely determine the contrary, considering that all these are innate and *original* Powers in the Body: But this I pretend to *demonstrate* from these *Facts*, that *Abstinence* and a *low Diet* is the great *Antidote* and universal Remedy of Distempers acquir'd by *Excess*, Intemperance, and a mistaken *Regimen* of *high* Meats and Drinks; and that it will greatly alleviate and render tolerable, the original Distempers deriv'd from diseas'd Parents; and that it is absolutely necessary for the *deep-thinking* Part of Mankind, who would preserve their *Faculties* sound and intire, ripe and pregnant, to a *green old Age*, and to the last Dregs of Life; and that it is the true and real *Antidote* and Preservative from Wrong-headedness, irregular and disorderly *intellectual* Functions, from Loss of the *rational* Faculties, *Memory* and *Senses*, and from all *nervous Distempers*, as far as the Ends of Providence and the Condition of Mortality will allow.

12. IT is evident to our *Senses*, that an Over-dose of *Port, Punch, Gin, or Brandy*,  
will

will make a Man as *mad* and distracted for a time, as any Person confin'd in *Bedlam* can be : It is equally evident, that a *Surfeit* of strong high Foods will *sink*, *depress* and *disable* a Man as much from all rational Thinking and Action, as habitual *Melancholy* and *Hypochondriasm*. Here are two sensible Causes of the two different kinds of *Madness* and *Lunacy*, or Deprivation of the rational Faculties, at least of their Use for a time. Either of these, continu'd in, will fix and habituat these two Distempers into their habitual Natures. All Distempers are cured by their Contraries; low living and Water-drinking, will not only prevent, but cure these two kinds of Distempers. Excesses in this low, cool living, as to the Quantity taken down, can only produce a little transient Sickness, and Evacuation upwards or downwards; and he who would preserve his Head clear, his Faculties quick, and his Attention fix'd, need only live as *low* and *cool* as he finds his Nature can bear with tolerable Ease, and only recruit when she gives him a *Call*; for he will have many *Calls* before she suffers greatly for Want, unless violent *Passions* be the Cause, which are a third *Species* of *Wrong-headedness*, or *Madness*; but which is seldom carried to an *Extreme*, but where the Habit and the Body is already greatly distemper'd, spoil'd and putrified.

13. I CAN conceive the Matter no other-wise than thus: The *Mind* or *Soul* is the *self-moveing, self-active, sentient and intelligent Principle*, with limited, but invariable natural Powers of *Liveing*, and of *Thinking, Free-willing*, and beginning Motion in those Bodies, whose *Passivity* or *Inertia* is not superior to its *active* Powers. How it exerts these Powers on *divinely organiz'd* Matter, I do not here pretend to say; but I conceive it acts on the Organs by means of the *Mechanism* of the Brain and its *Nerves*, which are an Infinity of differently situated, complicated and stretch'd little *Filaments* or *Fibrils*, fill'd with a soft *milky* cellular Substance, (like a *Rush* with its *Pith*) contain'd in small *membranous* extremely *elastic* Sacks or *Tubuli*, all whose *elastic* and *energetic* Virtue consists in the proper *Tension* or *Vibrations* of these Sacks or *membranous* Coats, spread over all the *Solids* of the Body, which being extremely *elastic* and springy, convey *harmonious* and divinely proportion'd *Vibrations, Undulations* and *Tremors*, excited outwardly by Objects to this *sentient and intelligent Principle*; and reciprocally the *Soul*, or self-moveing Principle, impresses proper *Vibrations* and *Tremors* on these infinitesimal *membranous Sacculi* to the respective *Organs* of Sense and *Muscles*; and thus *Sensation, Perception, Images, Ideas* and *muscular Motion* may be perform'd. When the Juices of the Body are



corrupted, their Particles too big, too sharp, too corrosive, or any way improper, they may excite *Tremors, Vibrations* and *Oscillations unharmonious, heterogeneous* and *dissonant*, in the Course of the *animal Functions*: in Sleep, in Dreams, in Diseases, or in any State of the Body: On these unnatural, wild and inconsistent *Ideas, Sensations* and *Sentiments*, the *self-active* Principle may act very consistently to its Nature, *viz.* reason justly, choose judiciously, and operate *consistently*; and yet the *Groupe* and whole *Aggregate* and *Connexion* of such *Cogitation* and *Ratiocination* may be wild, extravagant and unnatural, and quite wrong-judged, and *out of Common Sense*, and *just* and *healthful Thinking* and *Consistency*. This is the best *Idea* I can conceive in these abstruse and obscure Distempers, which I only propose as a *Philosophical Conjecture*: others may explain the Matter better, if they can.

14. ON the whole, I think the *lightest* and the *least* Food may be justly term'd the shortest and most effectual *Antidote*, and the most *universal Remedy*, for all Distempers of the Body, and Errors and Mistakes of the *Mind*, that depend upon, or have any Relation to, the Body, that the Wit of Man can suggest or invent.



## C H A P. III.

Reflections *on the Nature, Cause and Theory of acute, epidemical and contagious Distempers, in the Animal and Human Creation.*

I. **U**PON all the *Experience* I have ever had, or the *Observations* I could ever read or make, I have concluded a *Fever*, or an acute Distemper, (genuine or symptomatic) is to be denominated *so*, or to be called *suck*, chiefly from an uncommon, dureable *Quickness, Fullness, Hardness, or Labour*, in the Pulse, and a Foulness of the Mouth or Tongue; and that the *first* proceeded from too great a Quantity, *Density* or *Tenacity* of the *Blood Globules*; and the *second* from too hot, acrid and *briny* a State of the *Serum*; and that both together made that State of the *Blood* which produc'd *malignant, putrid and caco-chymic* Fevers, of which there are endless, useless and frivolous Distinctions among *Authors*, which can neither be ascertain'd, when they happen, nor afford just and distinct *Indications* to prosecute a proper *Cure*: These two mentioned *Distinctions* admit all the Degrees of finite Quantities, hold thro' all their various Kinds, (whose *Symptoms* seem to me rather *Effects* than *Causes*) and will account for all the Appearances of *acute* Distempers. As to *slow*,  
or,

or, as they are called, *nervous* Fevers, I reckon them only *Symptomatic*, and the Product of an hot scorbutic *Cachexy*, some *Capillaries*, *Glands*, or some noble *Organ*, beginning to be obstructed, *schirrous*, or to spoil: And, I think, an *Hætic* is caused by tumified or ulcerated *Tubercules* in the Lungs, or from *purulent* Matter concocting somewhere, or from some of the *Viscera* corrupting; and all the Kinds of them, from bad Juices *first*, and obstructed *Glands* or *Viscera* *after*.

2. IF this Account be *just*, as it is *simple*, the *Indications* for the Cure of the several kinds of *Fevers* will rise very naturally and readily; *viz.* in the *first* kinds of *Fevers*; 1<sup>st</sup>, Evacuations of all proper kinds, especially *Phlebotomy*, till at least the Strength and Velocity of the *Pulse* subside, and, 2<sup>dly</sup>, cooling, acid and thin *Dilution* plentifully and uniformly thrown in, to separate the *Blood-Globules*, and keep all the *Capillaries* pervious, and prevent their Obstruction and *Coalescence*. In the *second* kind of Fevers, less, though sufficient, *Evacuation*, but more plentiful *Dilution*, of the *mucilaginous* kind, to sheath the acrid *Salts* of the *Serum*, and then the *Testacea*, with the mild *ponderose* (*Cinnabar*, native or artificial, and *Antimony Diaphoretic*, *Bezoarticum Minerale*, &c.) to break their Points, are here indicated; and in the *compounded* kinds, a *Composition* of both

## 98 *The Method of Cure in Diseases*

*Intentions*, and both kinds of Medicines; in the *Symptomatic* Kind, besides the general *Intention*, a particular Application and *topical* Remedies to the les'd *Viscera* or *Organ*. Perhaps simple and clear *Orange-Tea* or Whey thrown in perpetually, and the cooling *Salts*, with the simple *Testacea*, even in the blood-globular Fevers, may do best; and Barley-water, or thin Water-gruel, with Juice of Lemons, and the mild *ponderose* with the *Testacea*, may do well in the *serious* Kind, if constantly, regularly and plentifully thrown in. But Fevers, in general, will be best understood, in my way of Thinking, from the Nature of their worst and most deleterious Kind, under which I would class all the *eruptive* Kinds, as lesser Degrees of the same *Species*.

3. *CONTAGION*, its Nature and Cause, have much puzzled and perplex'd some *Philosophers*; and yet, if we take the Matter right, there will no such Difficulty be found in it, as is commonly imagin'd. For supposing, 1<sup>st</sup>, That all Matter is *attractive*, both in its small and great Parts: 2<sup>dly</sup>, That this *Attraction* is according to some constant and invariable *Law*, as the *subduplicate*, *subtriplicate*, or some other *reciprocal* Proportion of the Distance from the Centre of the Particles: 3<sup>dly</sup>, That the less a Body is, the greater will be its Degree of *Attraction* in respect

respect of its Solidity, or the Quantity of Matter it contains: 4thly, That *Fire, Heat, Fermentation*, and all kinds of *intestine Motion*, have a natural Tendency and *Energy* only to divide and resolve Bodies into their smallest Parts; and consequently that *chymical* Fires, and all artificial Operations, by which the Particles of Bodies are violently agitated, can have no other Effect than to divide them into lesser, and still lesser Parts; which Parts, when once separated and set free, either recede and fly off from one another, if without the *Sphere* of each other's *Attraction*; or *coalesce*, and run into one another's Embraces, and so form Bodies of a different *Texture* and *Bulk*. Thus, for Example, the Juice of the *Grape*, when duly fermented, turns *vinous*, that is, by the intestine Motion and Heat, arising from the Laws of *Gravity* and *Attraction*, the *Tartar* and essential *Salt* runs together, and sticks to the Sides of the Vessel, the Husks swim on the Top, and the Stones and earthy Parts drop to the Bottom, and form the *Lees*, and the *vinous* Part swims in the Middle, according to its Purity, or relative Levity. A *second Fermentation* on the same Body by the same Laws and *Mechanism*, renders that *acetous* which was before *vinous*; the *sulphurous* or inflammable *Spirit* evaporating, and the *essential Salts* remaining dissolving and mixing with the Lymph, makes it *acetous*: These divided by a still greater and

## 100 *The Method of Cure in Diseases*

more violent Heat, as in an *Alembic*, separates the Parts more minutely, and minutely throwing off the lightest first, and the others in Proportion to their *Gravity* and *Volatility*; and when artificially treated, afford the *Spirit*, the *Oil*, and the *Salt*, apart. 5thly, There are properly but three kinds of *Salts*, though never any of them is to be obtained pure, viz. the *Acid*, the *Alkali*, and the Urinous or Volatil Salt. The *Acid* seems to be angular, with plain Surfaces; hence its Sharpness, and greater *Attraction*. The *Alkali* seems to be porous and obtuse, or *calcarious*, as hard *Sponges*; and hence its *Fermentation* with Acids. The third seems to be porous and obtuse, but intimately united with a light volatil Oil or *Sulphur*; and hence its *Volatility* and *Detonation*. And these are the *Salts* that all animal Substances, and most *Vegetables* yield, when *chymically* prepar'd, or much divided and sublim'd by *Putrefaction*, *Fermentation*, or *Distillation*. 6thly, These *Salts* are divisible or *subtilisable in infinitum*, and are mix'd with one another in all Proportions, and with more or less *Sulphur*, *Oil*, or inflammable *Spirit*, which renders them capable of infinit *Volatility* and *Sublimity*, and so of infinit Force or Activity; and it is to these that Contagion and *pestilential* Distempers seem to owe their *Malignity*, *Universality*, and *deleterious* Nature.



4. A *PESTILENCE*, or Plague, arises mostly from one of these Causes: 1<sup>st</sup>, Dead Carcases of Men, Horses, or Cattle slain, and *putrifying* above Ground by Heat and Moisture, and throwing their noxious Particles, and infinitely small *volatile urinous Salts*, through the *Atmosphere*. 2<sup>dly</sup>, Dead Fishes thrown out of the *Sea*, and putrifying on the Shore; or Clouds and Swarms of dead *Insects* bred in Fens, and hot marshy Countries, as *Caterpillers*, &c. drowned in the Ocean, and thrown ashore by the *Tide* in scorching *Climats*, to putrify and ferment by Heat and Moisture, and send forth an *Atmosphere* of active *urinous Salts*. 3<sup>dly</sup>, *Cloaths*, *Rags*, *animal* or *vegetable* Substances, taken from Persons dying of a *Plague*, and saturated with such infectious or deleterious Particles which stream from them. 4<sup>thly</sup>, Bad Food, *i. e.* putrified, rotten, and too minutely divided Flesh, abounding with detach'd *urinous* and *volatile Salts*; as the *Hydrophobia* in *Dogs* and other *Animals*, is probably from Surfeits of putrified *Carrion*, or by the *Infection* being communicated by the *Bites* of such. Or, 5<sup>thly</sup>, From *mineral*, *arsenic* and poisonous Damps, Vapours, Exhalations arising from *Volcanoes*, *Grottoes*, *Ruptures*, or *Mines*, excited by subterraneous Heat and *Fermentation*. Upon exact Search and Inquiry, one of these *five* Causes will constantly be found to

## 102 *The Method of Cure in Diseases*

have been the natural Source of all the *Plagues*, or *pestilential* Distempers, that have ever been in the World. They can only arise from an high *Exaltation*, *Volatilisation* and *Sublimation* of these urinous *animal Salts*, and *mineral Steams*, which being hard, porous and *alkaline*, but fitted with a light, *caustic* and *æthereal Oil*, or *Sulphur*, whereby their *Velocity* and *Elasticity* is increas'd, they become *small*, *volatil*, and highly *attractive*, by their *acid Sulphur*, when taken into animal Bodies in great Quantities, by the *Lungs*, or *Vasa Inbalantia*: They soon by their Effervescence (like *Barm* in *Wort*) rend, tear and putrify the *Solids*, and break the Cohesion of the Fluids, and so destroy *animal Life*; and they sooner enter into, and make quicker *Havock* on, such as live high, as those of this Island do, than those of any other Nation whatsoever, (as *Davila* observes in his History of the Civil Wars of *France*) like the *Hogs*, which of all other *Animals* catch such Distempers the soonest, and propagate it the quickest. This has been particularly observ'd in *Asia* and *Constantinople* by Dr. *Ottoni* \*.

5. BOTH kinds of *Salts*, or deleterious Particles, when collected into great Volumes, and united into large Clusters, suddenly and violently destroy the *animal Machin*, viz. the

\* *Vide* Philosophical Transactions.

*volatil* refin'd *Acid*, and the *volatil Alkali*; the first constitutes *Poisons*, and the latter *Plagues*. *Acids* must always consist of sharp, angular, and hard Particles, as is evident from their Effects on *Metals*, and animal *Organs*; and since they must have a Figure, that of a *triangular equilateral Prism* seems most suitable to their Nature; and such *Poisons* manifestly appear to be, from Experiment, as in the Action of *Aqua Fortis*, *Aqua Regia*, or *Spirit* of *Vinegar* on *Metals*; and when admitted into the *animal* Habit, immediately fix and coagulate the Juices, and violently rend and tear the Solids.

6. *MADNESS* and *Hydrophobia* in Dogs, and Rage and Lust in other *Animals*, arise from the Abounding and Fermentation of *animal* Salts only; particularly the Madness of *Dogs* is observ'd to proceed from *Surfeits* of Carrion and putrified Flesh, they filling their Blood and Juices with such *volatil* and animal *Salts*, that are detach'd, and in a State of Activity; which *Hydrophobia* is now so successfully, and, I think, rationally cured by ponderous Medicines, those especially that are the quickest of all in their Operations, as large Doses of *Turbith*, as might have been justly expected\*; but the Cure cannot be

\* *Vide* Philosophical Transactions for 1737. Dr. De-sauls's Book.

## 104 *The Method of Cure in Diseases*

certain, unless it be brought to rise to a quick *Salivation*; for as the Effect of this *Poison* is quick, so must that be of its *Antidotes*. *Mercurial* Inunction, with a Quicksilver Ointment, and the active *Ponderose*, may hasten and ascertain the *Cure* in such a desperate and frightful Distemper.

7. ALL *epideimcal*, infectious and eruptive Distempers, are but lesser Degrees of *pestilential* ones, caused by these *animal Salts* weaken'd and diluted. The *Itch* arises from the same *animal Salts*, of a more coarse, dull and less deleterious Nature, encourag'd by Nastiness, as *Vermin* are bred in close damp Rooms. The *Small-pox* is the first Elements, or the lowest Degree of the *Plague* and *Pestilence*; and the *Great-pox* is the same, more condens'd and concentred: And thus, by an easy and natural Piece of *Philosophy*, all *epidemical* Infections, and *pestilential* Distempers, may be accounted for.

8. *ACUTE* Diseases are generally produc'd more immediately by Excesses in strong, fermented, or *spirituous* Liquors. *Spirits* and *volatil* Oils have the most sudden, the most active and deleterious Quality. *Gluttony* may create Obstructions in the *Glands* and *Capillaries*, and so produce *chronical* Diseases; but it is by *Drunkenness* alone, and dealing too freely with Fire and *Spirits*, that quick  
and

and violent Devastations are made. I am never under any Apprehension for those who drink nothing but Water, (the only Beverage fitted and perfected by the *Author of Nature* for *animal* Bodies) let their Complaints and Diseases be called by whatsoever Name they will; there is no possible Case in an *animal* Machin, but that one, *viz.* where Nature is endeavouring to throw the peccant Humours on the farthest Distance from the *Centre* and *Bowels*, and on the Extremities, that Water-drinking is not safe and proper; and in Persons habituated only to Water, very gentle and mild *Cordials* will serve, to wind up the internal Springs of the Circulation, and help them to propel the morbid Matter to the greatest Distance; and then, and only then, when there is an *Anxietas Præcordiorum*, an internal Disorder on the *Springs* and motive Powers, a Sickness, *Nausea* and *Retching*, and even then only, when the Disease is too strong for Nature's weak Powers, is she to be fortified with *Cordials*; and they ought to be the most simple and temperat, (especially to Persons generally sober) even in the retir'd *Gout*, *Small pox*, *Erysipelas*, or any flitting or changeable Distemper; and it is only in the *Intervals* of such Distempers, that Water-drinking is adviseable. *Spirituos* and *fermented* Liquors are only proper, on internal Sickness, *Anxieties*, *Inappetency*, and *Lowness*; or in Extremities, as a *Spur* or *Filip*, to  
give



## 106 *The Method of Cure in Diseases*

give Nature a little Respite when oppress'd, and enable her to go on with the *extirpative* and *preventive* Remedies mentioned. And even in *acute* Cases, if we believe the well-attested Reports of the *Ice-water Doctors* of *Naples* and *Rome*, it is surprising, in such Cases, what Cures they have perform'd, by pouring down plentiful Draughts of *Ice-water*, or *distill'd Rain-water* cool'd with Ice. *Barley-water*, with Syrup of Currants or Lemons, or *Orange-why* or Tea, might perhaps do the like here. I think, after proper Evacuations, proper Dilution is the universal Remedy in *acute* Cases.

9. I SAY, I think timeous, well-judg'd and plentiful Evacuations of all kinds, with full, free and grateful Dilution, the great Affair in *Acute* Cases; *animal Salts* highly exalted, refin'd and sublim'd, (that is, divided) are the *Leaven* and *Yeast* towards *Putrefaction*, as any one the least acquainted with *Philosophy* must know, which is the true natural Cause of the *Plague*, and all putrid and malignant *Fevers*: And as *Acids* only stop *Fermentation*, *Aethiops*, as made of the best Acid, and the most effectual *Deobstruent*, bids fairest for Prevention, as acid Dilution, after proper Evacuation, seems the best Method of *Cure*; just as in great Conflagrations, the Business is to withdraw and disperse the Fuel as fast as we can, and pour on Water till the Flames have

have not Force to consume the Dwelling; when the Danger is over, there will be Time and Leisure given to set in Order, and make it convenient and habitable again. It is not my Affair here to detail and limit the *specific* Means; they may be met with in *Lomius's Elegancy*, and in *Sydenham* solidly laid down; and with a good deal of specious Probability in *Langrish's Theory of Physic*, and precisely pointed and adjusted by the most ingenious Dr. *Bryan Robinson*, in his excellent *Animal Oeconomy* towards the Close. All Acute Distempers are lower Degrees of, and have some *analogous* Resemblance to, *contagious* and *epidemical* Distempers. Latest Accounts from *Constantinople*, and all over *Asia*, inform us, that the most effectual Security *Europeans* and *Franks* have in a *Pestilence*, is to withdraw into a sound pure Air, and live very temperately, and, on the Necessity of a nearer Approach, to live on *Vegetables* only.

10. SINCE all kinds of *Fevers* are but *Miniatures* and Steps towards a *Plague*, which is the highest Degree, and quickest *Dissolvent* of the *animal* Frame, *quod potest majus, potest minus*; plentiful and proper Evacuations at first, acid and cooling *Dilutions*, with interspers'd *Diaphoretics*, as the Constitution of the Patient, and the Malignity of the Disease, require and call for, seem to be the most solid Indications in the *Pestilence*,  
and

## 108 *The Method of Cure in Diseases*

and in all *putrid* and *malignant Fevers*; especially that of the confluent *Small-pox*, in its first Stage; such as a roasted *Orange* with *Bacum*, *Sage*, or *Green-Tea*, and sweetened with *Currant-gelly*, *Barley-water* with Spirit of *Nitre*, small *Sack-whey* made with Juice of *Lemons*, or the like. On the second Fever of the *Small-pox*, and after Maturation in all *eruptive Diseases*, gentle *Diaphoretics*, and mild *Cordials*, are indicated, to keep out the morbid Matter on the Surface. And the best *Antidote* in Nature against the *Small-pox*, and the *Plague* itself, is certainly *Æthiops Mineral* and *Cinnabar* of *Antimony* in *Pills* or *Bolus*, taken twice or three times a Day, and wash'd down with *Orange-whey*, as those who understand the Nature and Efficacy of these Medicines must see, and of which I have had some successful Experience; for the confluent *Small-pox* is but a Miniature of the *Plague*, and both are cureable in good Habits. And I am satisfy'd the *Hydrophobia* itself can only be solidly cured by *Mercury* judiciously managed.

II. I HAVE often wonder'd how the ancient *Greek Physicians*, especially those about the Time of *Hippocrates*, so successfully, and with such wonderful *Eulogies*, from all *Antiquity*, cured their *Patients*, when it is certain the *Materia Medica* was then very narrow and simple, and those Medicines mentioned

tioned and described by them were of the roughest and most active Kind, such as *Hellebor*, *Coloquintida*, *Elaterium*, and the like, and their Number very small. All I can imagine to account for this, is, that *Diet*, or rather absolute *Fasting*, (as was certainly the Practice of *Asclepiades*) much *Dilution*, and especially plentiful Water-drinking in acute Cases, was their great Affair: but their *Climat* and Diseases were quite different from ours. This Method tho' has lately been renewed with unaccountable and almost miraculous Success in *Snow* or *Ice-water* at *Naples*, as may be seen by the Account of it in the *Philosophical Transactions*. I have well-attested Relations, and by the most sober and intelligent Persons, (*Physicians* and others) of the wonderful Effects of it in almost all Cases with a quick Pulse; in some particularly, by pouring down every Hour, or every half Hour, a Pint or half a Pint of this Water, cold or hot, according to the Season, and sometimes acuated, when sluggish, with *Spirit* of *Nitre* or Currant-jelly; and continued even to 35 Days, without any earthly Food; and even in a *nervous Fever*, and a beginning *Phthisis*: by which the Patients were perfectly recovered from all *feverish* and *nervous* Complaints, and by living at first on *Asses* Milk and light Soups, and so returning gradually to a common *Diet*, have continued well and healthy ever since. Many more and very different Cases of the same



## 110 *The Method of Cure in Diseases*

same Nature, (with a quick Pulse) and some *Chronical* ones, have been sent me well attested; but this first one I pick'd out as a general *Model* and *Specimen*: I cannot think, indeed, this Method imitable in our colder *Climat*; but this I am very certain of, that if the *animal* Body be nothing but a *Compages* or Fabric of *Pipes*, as it most certainly is, then plentiful *Dilution*, by injecting the thinnest, most fluid, and moistening of all *Liquids*, is the readiest way to cleanse and make them *pervious*; and the only thing that can preserve them open, if they are not clogg'd and obstructed with too gross and improper Food in the Time; for in *Acute Cases*, there is little or no Digestion, and there most certainly is a most universal *Obstruction* of all the *Glands* or *Capillaries*: For let *Physicians* dispute to the End of the World, about the Cause of *Fevers*, I think there can be but these *two*, an acrid, hot and *viscid* Blood and Juices, and an universal *Obstruction* of the *Lymphatics*, *Capillaries* or *Glands*, as these putrified Juices happen to fall on particular *Organs* or Bowels; and consequently there can be no other proper and adequat *Cure* of them, but *proper Evacuation* in all the probable and possible Ways, and plentiful *Dilution* by the lightest, coolest, and most penetrating *Fluids*, together with *grinding* Medicines; all other Methods seem to me absurd and frivolous. But it must depend on the *Judgment* and *Experience* of



of the *Ordinary*, to apply these general Methods to particular Cases, and particular Patients; for *Climats*, *Seasons*, and different *Airs*, have the greatest Influence on *Acute Cases*, and no one Method of Cure can be universal to all Countries and Constitutions, and *Acute Cases* require Attention to the minutest Circumstances.

---

#### CHAP. IV.

##### Of the BLOOD.

§. 1. **T**HE *Blood* is the Source and occasional Cause of *Animal Life*: In the *Blood is the Life thereof*, say *Moses*; and, I think, so says the best *natural Philosophy*; and according as it is good, bad, or indifferent, so is the Health of the *Animal*. When I find the *Blood* like *Lambs Blood*, that is, when the *Serum* is about One-half, or One-fourth, of the Whole, near limpid, or of a pale *yellow* Colour, not over *saltish*, nor too sweet, the *Curd* florid, without *Size* or *Buff* on the Top, and readily yielding to the Knife, or dividing *Instrument*; I conclude my Patient in no immediate Danger, let his *Symptoms*, or his Distemper, be called how it will; not but that such a Person may have sometimes grievous Ails, to wit, from topical Injuries, a loaded or relaxed Stomach, or Solids,

## 112 *The Method of Cure in Diseases*

Solids, obstructed *meseraic Glands*, or from the Blood and Juices not being as yet perfectly sweeten'd and thinn'd in the *capillary Vessels* (but there forming Obstructions); from preternatural Formations, or *epidemical* and accidental Injuries: But while the Case is as I have just now described it, I am confident the Patient is under no present mortal Distemper, and in Time, by proper Means, may get over these *Symptoms*, and well again, if he is not too far gone in Life.

§. 2. THE Blood appears by the *Microscope*, like Water with mix'd soft Flesh *Globules*, which by Dr. *Jurin's* \* accurate Experiments, are about Three-fourths of the Weight of the whole Mass, and in *Diameter* about  $\frac{1}{124}$  of the *Diameter* of an ordinary Hair of the Head. By a *Chymical Analysis*, he found a great Proportion of *Phlegm* or pure Water in the *Serum*, and but little *Salt*, *Oil* and *Earth*; but that the *Curd* had much less *Phlegm*, and a great deal more of these others: But I have little Faith in the Principles of any natural Bodies forced out by the *Tortures* of Fire in *Chymistry*, at least for the Purpose of Medicine, that *Analysis* quite altering the Texture, Figure and Properties of the integral Particles of natural Bodies; nor have I ever, in my Practice and Observation, found a *Chymical* Medicine of

\* *Vide Philosophical Transactions.*

any Value or Efficacy in the Cure of *Chronical* Distempers, which I could not supply better by *unanalys'd* natural Bodies, and their integral Particles, in Water, prepared only by common *Cookery*; besides the Damage these Chymical Medicines, when introduced into the Habit, do, in the small Vessels, if continued long, or given in any great Quantity.

§. 3. THE *Foulness, Acrimony* and *Size* of the Blood, I take chiefly to arise from strong fermented Liquors, in which the Oil, Spirit, and Salt, is set free by Digestion, and then superabounds. Nature has created for us animal and vegetable Foods, but no fermented Liquors: they are the Product of *infernal* Art. I have by frequent little *Phlebotomies*, aqueous Beverage, a low Diet, and the mild *Ponderose*, observed the *Buff* on the Blood grow thinner, its Colour livelier and whiter, the *Serum* more transparent and sweeter, and the *Symptoms* of the Distemper milder and less frequent, by sensible Degrees; and no doubt they all come on in the same Order and Degrees, by the quite contrary Methods to which they go off. Strong *fermented* Liquors contract and bind together the *Blood Globules*, and stuff them with their *Oils* and *Spirits*, so that they become lighter, and swim on the Top of the separating Mass, fill the *Serum* with their Salts, and weaken and break the Cohesion and Elasticity of the *Solids*,

## 114 *The Method of Cure in Diseases*

*lids*, by their too strong *Stimulus*, so that they are not sufficient to circulate and mix in due Proportion the several Principles, and continue the Mass of Blood, so as it ought to be, in a sound State of Health; and hence Obstructions, Distempers, and Death.

§ 4. THE whole Business of a *Physician*, in Chronical Distempers at least, is to render the Blood (and consequently all the other *Secretions* separated from it) sufficiently fluid, sweet and balsamic; this alone can restore to the Patient perfect and durable Health, and nothing less ever can. Many a Person is born with this bad Blood from diseased Parents, and in some I have seen it sensibly, (without catching Cold, as is the common Cant) even when very young, to my great Surprise; but always found the Parents had been unhealthy, when they were born, or had died early of some *Chronical* Distemper, or the Children were begot when the Parents were old, and consequently the Blood running into *Viscidit*y and *Size*. It is true, a deep Cold will bring on a transient and acute Viscidity, which may be soon remov'd by soft and *Diaphoretic* Medicines; but the true *chronical* and durable *Size*, can only come from the *Salts*, *Spirits* and *Oils* of fermented Liquors, compressing and breaking the *Blood-Globules*: If this has not come to such a Degree, as actually to kill the *Seminal Animalcula* in the Parents, it may tho' thus make the Blood so *viscous*, as to pro-

produce *Fits*, or other mortal Distempers in the Infant, or some Acute or Chronical Distempers in its more advanced Age, especially when the Party has come to its full Growth, the Solids are developed and fix'd for some time in their Extension; which may happen at any Time, but chiefly about Thirty-five, or towards the *Meridian* of the now common Length of Life. For though a Person is born with such a corrupt and sify Blood from his Parents, yet while the Solids and Vessels are developing, unstretched and extending, this *Size* and *Crafsity* may not appear to the Senses, even on Blood-letting, till about or towards the Time mentioned, because from the Fibres and Coats of the Vessels stretching and yielding, the Globules are not so compressed, as to be broken and disfigured, which is necessary towards the Production of this *Size*. The Globules may be approaching, but not come into actual Contact and Compression. I never saw a deep obstinate *Chronical* Distemper, without *sify* Blood, at least in its last Stage, nor do I think it possible.

§. 5. THE Instances mentioned by Dr. *Lower*, of the Broath flowing from the Nose, after a long *Hemorrhage*, and of pure white Blood, by Dr. *Beal*, and such-like Cases, are only from the extreme Viscidity of the *Craffamentum* or *Grume*, which hinder the *Assimilation* or intimate Mixture of the



## 116 *The Method of Cure in Diseases*

new *Chyle* with the old *Mafs*, and make them separat like Oil and Water; which is likewise the Case in confirm'd *Dropsies*, *Diabetes's* and *Jaundices*; in which last Distemper, upon opening a Vein on some threatening *Symptoms*, I have seen the *Curd* coated on the Top with a yellow *Buff*, and the *Serum* like a foul Tincture of *Saffron*; and no *Cure* is to be hoped for in such *Cachexies* from Evacuations only of any kind. *Cathartics*, *Diuretics*, *Diaphoretics*, or *Emetics*, are nothing but mere temporary Reliefs, (of all which *Emetics* procure the longest and greatest) nothing but a thin deobstruent Regimen of the softest and coolest Nature, which will readiest unite with the old *viscid* *Mafs*, with the mild grinding *Ponderose*, such as *Cinnabar natural* and *artificial*, *Antimony*, *Diaphoretic*, *Millipeda*, prepared *Egg-shell*, or *Crab's eyes*, and the like, long continued, with a proper *Regimen*, can extirpate so strong a *Cachexy*.

§. 6. THE *scarlet* Colour of the Blood is undoubtedly owing to the *Air* and its *Nitre* in the *Lungs*; there are Properties in the *Air* which all our modern *Philosophy*, or most accurate Experiments, have not as yet discovered or accounted for. *Those* of the promoting and actuating *Light* and *Fire*, and giving the *scarlet Colour* to the Blood in the *Lungs*, are some of the most uncontestable and considerable. I have constantly observed,  
that

that those who had weak, bad or tender Lungs, those who were much subject to *Coughs*, *Cold-catching*, to be *Asthmatic* or *Catarrhus*, have always had bad Blood: Nor is it possible it should be otherwise; the *venal* Blood is of a sensibly paler and fainter *Red*, than the *arterial*; and strong *Lungs* and a good *Air*, contribute much to the grinding, mending and giving the *scarlet* Colour to the Blood\*. The *Air* in the *Bronchial* Vesicles (which, when blown up fully, rise almost perpendicularly on the Branches of this *pneumatical Machin*) both suffers the Blood to pass freely through the Lungs, and, by their *elastic* Vesicles blown up with elastic Air, separat the compress'd venal *Blood-Globules*, and by its introduced *Nitre*, divides them from their too close Union, breaks them into their elementary lesser Globules, and so brings them to that *Minuteness*, which is necessary to reflect only the *scarlet* Colour or red Rays.

§. 7. THE *Heat* of the Blood certainly arises from the *Velocity* of its Circulation, and the mutual Friction of the Globules on one another, and on the Sides of the containing Vessels, which will be increased as it is more or less stored with sharp Salts, hot Oils, or any such active stimulating *Particles*. The *Author* of Nature has adjusted a due *Medium*,

\* *Vide* Leuwenhoeck.

## 118 *The Method of Cure in Diseases*

between the too flat and low *Crase* of the Blood, and that of the too pungent and active Nature, which is in Proportion to the Strength of the Solids, and their elastic Power; in which the most perfect Health consists: All *over* or *under* this *Mediocrity* is worse, though that *under* is much safer for long Life, and that *above* for greater Strength. The Study of a *Philosopher* or *Physician*, in regard to the Body, is to preserve this just *Balance* between the Blood, and Juices, and the Solids; for it is from the Juices solely that all the *Solids* are repair'd and increas'd; and *Medicines* can do little or nothing but on these Juices: The *Solids*, by their malignant Nature, may be broken, putrify'd or relax'd; but can scarce ever be much carried into a higher Perfection, more benign Temper, or stronger Elasticity, even when the Juices are mended by Diet, than they are constituted by Nature; so that removing Impediments from them, and bringing them to their own original *Tone*, is all that can be done; and even that is only by the Intermediation of sound Juices: So that if any *Experiments* could be contriv'd to determin the original *Firmness*, *Force* and *Elasticity* of the *Solids*, a *Regimen* might be readily found, that should thin and dilute the *Crase* of the Juices to be in a true Balance to them, or a little under it, which would be the same with the *Panacea*.

CHAP. V.

Of MERCURY, its Nature, sensible Qualities, and Effects.

§. 8. *MERCURY* judiciously manag'd, seems to me, to be the only true *Panacea*, and universal *Antidote*, sought by *wise*, and boasted of by *pyrotechnical Enthusiasts*. *Mercury* seems pointed out and impress'd by the *Signature* of the God of Nature, for the *Cure*, at least for the *Relief*, of intelligent Creatures, made miserable by *hereditary* Diseases, by natural Appetites irregularly indulg'd, by Ignorance, bad Example and Frailty, in the human Kind especially made so by *high* Food, and *spirituous* Liquors mostly. I will not run into the subtle and too refin'd Qualities of this only *secondary* and true sensible Fluid in all Nature, (which, though entertaining to *Philosophers*, would be of little Use in the *Practice* of Physic; our Senses and Sensations being so obtuse, as to be little hurt by *Indivisibles* or *Minutenesses*) but take those that are manifest and incontestable, which are, 1<sup>o</sup>. Its *Gravity*, which is at least *fourteen* Times more than that of the other sensible Fluid in Nature, *viz.* *Water*: from whence flows its *Momentum* and Force, in opening a Way to itself in all *Animal Tubes*, where the Resistance is less than

## 120 *The Method of Cure in Diseases*

its Force, or where the Aperture is naturally to be effected. 2°. The *Rotundity* of its component *Particles*, which in all Probability holds to its very *last* and *least* *Particles*; for to the *last* invisible Particle (when compress'd on a smooth polish'd Glass) it continues still *globular*; and the less the Particle is, the more perfect the *Spheres*, so that its very *least* *Particles* must on that Account be perfect *Spherules*, as is evident by fine *Microscopes*. 3°. The Smoothness and consequent Softness of these Particles on sensible *Animal* Substances, they having no *Points* to tear *Animal* *Fibres* and *Tubes*, and by their *Globosity* touching them in a Point only; and this is evident from its great *reflective* Virtue, every the least *Globule* being a perfect *Speculum*. 4°. Its readily answering, by this extreme Smallness of its Parts, the least Impulse; for on the least Compressure between smooth polish'd Glasses, it readily flies into perfect *Spherules*, *innumerable* and *invisible*, even to the finest Glasses; so that the least Heat or Action puts it into Motion, as is evident from its Ascent in Glass *Tubes*, or in an *Alembic*, not so readily indeed as Water or Air, (for that were supposing it to act contrary to the universal Law of *Gravity*) but by reason of this Smallness of its Particles, and its greater Degree of *Attraction*, more readily in Proportion to its Density and Gravity than any other Fluid. 5°. Its greater Degree of *attractive* Force and  
Ad-



Adhesion to some Bodies or Particles of Matter more than to others, as to *Gold*, and *Salts* of all kinds; which probably may arise from the Smallness of their *Pores*, which can only receive and retain so small *Particles* as those of *Mercury* probably are. These are sensible, known and acknowledged Properties peculiar to *Mercury*, from whence all its great and salutary Effects on Animal Bodies may be readily explain'd and render'd intelligible, without running into Finenesses and Subtilties, and these salutary Effects are indeed great and many.

§. 9. THE great *Art* required to make *Mercury* the most useful, salutary and beneficial possible, in the several Cases propos'd, is, 1<sup>o</sup>. To divide it into the smallest Particles possible, and then to unite it with some other *Medium*, which may keep these Particles separated, and at a Distance from one another, so as not to be readily united again into larger *Globules* or Clusters, by which means it may be more easily introduc'd into the smallest *Fibres*, and capillary *Tubes*, by the Force and Course of the *Circulation*, to render them pervious, dissolve their obstructing Slime, and carry it out of the Habit by the Common Shore (the *Guts*) or the Emunctory, Urinary or Perspirative Drains, which Qualities make the proper and peculiar Excellency of *Mercury* above all other Medicines.

## 122 *The Method of Cure in Diseases*

dicines. When it is given *crude* and in Substance, or in its grosser Preparations, *i. e.* without Chymical Fire; beyond all Doubt (as we see daily by its sensible Effects, and sometimes by its visible Appearance in Substance on the Surface of the Skin) some of its smallest Parts, by their Mobility, *attractive* Force to one another, and ready Ascent, pass through the whole *Habit*, not only in the Course of the *Circulation*, but even through the Sides of the Tubes themselves, through the *Membranes* and *parenchymatous* Substances: But then this Effect is not so soon, so readily and effectually produc'd in the crude Substance, as in some of its Preparations, where it is minutely divided, and its Particles kept separated and at a Distance from one another, to enter singly the small Tubes.

2<sup>o</sup>. To endeavour to make the *Medium* of the Division, this Cover and Shell of the Particles, and the Matter they are united with, as *salutary* and conducive to the *Intention* of the *Cure* as possible; or to mix the Particles of the *Mercury* with some *vegetable* or *mineral* Substance, that has been found by Experience *specific* in the Distemper given. This will be more plain, in running through some of the most common Preparations of *Mercury*.

§. 10. THERE is scarce a Body or kind of Matter with which *Quicksilver*, with Labour and Art, may not be incorporated or intimately

mately mixt. It may be united either with *Salts* by *Chymical* Fires, as in *Sublimat*, *Precipitat*, *Calomel*, and the like; but as the *Salts*, when thus divided, have a strong *Stimulus*, are extremely active, and so necessarily produce very violent Pains and Evacuations of all kinds, *qua data Porta*, I think they are extremely dangerous in delicate Constitutions, and tender Bowels; especially if they must be long continued, to alter the whole Mass, and perform the Cure of a great and stubborn Distemper: All of this kind I call *Mercurials cum Stimulo*. 2°. Or with *Sulphur*, *Antimony*, Sugar-candy, Turpentine, Crabs-eyes, and the like; especially such Bodies as are harmless, and not violently active Medicines, and are not so ready to run the Patient into great *Evacuations*, and consequently more proper for tender Bowels, and weak Constitutions, when design'd as *Alteratives*. *Sulphur* in *Æthiops* indeed will gripe and purge there, but this is readily prevented, by joining equal Quantities of *Crabs-eyes*, *Crocus Martis*, *Astringens* or proper *testaceous* Powders, which by their absorbent Quality will make this an admirable, easy and safe Medicine, I think, above all others, if long continued, as I have often found with great Pleasure. *Cinnabar* native, but especially recent, and much levigated, and *factitious* also, is as safe and easy as Sugar, but must be long continued to produce any sensible Benefit, being weak,  
though

## 124 *The Method of Cure in Diseases*

though of all the Preparations it is the most proper, and will at last have the safest and best Effect on very slender Habits, because tender Constitutions are more easily alter'd. The *Alcalisatus*, by the strong *Friction* required to unite the *Mercury* with the *Crabs-eyes*, divides it the most minutely; and by the natural Porosity of the *Crabs-eyes*, there are prepar'd *Celluls* to separate and retain them asunder, whereby it would be the most safe active Preparation hitherto, I think, found out; but that, like *Calomel*, from its infinite Division, and the Smallness of the Particles, it is apt to *salivate*, if given in any Quantity without interspers'd *Cathartics*: But every Preparation of *Mercury* hitherto in Use will do the same, except *Cinnabar*, and therefore must be watch'd. But, I think, the most effectual way of administering *Mercury* to a given Distemper, is to unite and combine it (by Pounding, Rubbing, or with Fire) with that specific Medicine, that has been found most effectual in that *Disease*: Thus, for Example, in the *Scurvy*, *Gout*, *Erysipelas* and cutaneous *Defedations*, plain *Quicksilver*, *Æthiops*, or *Alcalisatus* well rubb'd into *Gum Guaiac*, and join'd to an *Aloetic*, will be found the most effectual Remedy: In *Hysterics*, these join'd to *Gum Pills*, with an *Aloetic*, or Extract of the *Bark*, or of wild *Valerian* with *Millepedæ*, these, I say, in such a Case will do great Matters: In *Obstructions*  
of

of the *Menses*, *Æthiops* with *Steel*, does excellently : In Intermittents, *Mercury* with *Bark* and *Steel*, either in Substance, in an Electuary : Or in Pills, as with the Extract of the *Bark* and Salt of *Steel* : In an Inflammation of the Eyes, *Æthiops* with *Millepedæ* and the *lenitive* Electuary, or the *Electuarium Diacassia cum Manna*, join'd with *Milk* of *Sulphur* ; and the same in the Piles, or Hæmorrhoidal Inflammations and Tumours : In the *Erysipelas*, and every other Inflammation, and in Disorders of the Stomach and Bowels, *Æthiops*, or *Alcalisatus*, with *Rhubarb* in Pills, or in an Electuary : In a *Rheumatism*, *Æthiops* or *Alcalisatus* with *Gum Guaiac* in large Doses : In the *Sciatica*, *Æthiops* or *Alcalisatus* with boil'd *Turpentin* : In the *Jaundice*, *Æthiops* or *Alcalisatus*, with *Venice Soap*, or the *Sapo Philosophorum*, and with *Lime* or calcin'd *Egg-shells* : In an *Anasarca* or even beginning *Ascites*, *Æthiops* or *Alcalisatus*, with *Resina Jalapii* ; and so in other *chronical* Distempers. All I intend here, is, that supposing the Preparations of *Mercury* do attenuat the Juices, and open Obstructions the most readily and effectually of any thing known, that then another Medicine or Medicines may be joined to it, that is known or acknowledged to be most effectual in the Disease given. I neither set down Forms, nor determine Concomitants ; that must always be under the Direction of the



## 126 *The Method of Cure in Diseases*

the *Physician* in Ordinary, without whom no one in their Senses ought to venture on *Mercury*, either Simple or any-how prepar'd; for it is either a *divine Antidote*, or may become dangerous by a wrong Manner of using it, without due Regard to the *Case*, and the *Patient*, as well as the Form. But judiciously and properly manag'd, *ponderous Medicines*, and *mercurial Preparations*, are not only the sole universal *Attenuants* and *Deobstruents*, but also the most simple, natural and efficacious Destroyers of Viscidity and Acidity, or whatever salin *Cachexy*.

---

### CHAP. VI.

#### *Of MILK, its Nature and several Kinds.*

§. II. **I** HAVE given the Preference in a low Diet, both from Observation and Experience, to *Milks*, viz. *Asses*, *Mares*, *Cows*, *Goats*, and *Womens*, all of them excellent in their Kind, and preferable in this Order: *Milk* is a *Medium* between young *Animal Food* and mere *Vegetables*. *Milk* is white Blood already made, adjusted to all the *Meanders of Circulation*, and prepar'd by the Hand of Nature, and intended and *signatur'd* by its *Author*, for the cureing, nourishing and fortifying of weak, tender and diseased *Animals*.

*mals.* *Asses Milk* needs no Concomitant, but in extremely *bilious Stomachs*; and I question whether *testaceous Powders* join'd with it, does not hurt, instead of benefiting the Patient; if it purges, or even curdles, that is of no great Disadvantage to the Patient, if he is not quite gone; for that *Curdling* shews great Redundancy of *Gall*, and an inflammatory State in the *chyliferous Tube*, which requires Vomiting, Purging, and Cooling, which the *Asses Milk* will do most gently and safely in some; and in a short time these Effects will cease, or may be easily removed by a little *Decoctum Fracastorii* at Night, or *Spa* or *Pymont Water*, or *Bristol*, or any chalky Water, for common Drink, when these Symptoms exceed. But to be useful in very tender Cases, *Asses Milk* ought to be esteem'd *Food* rather than *Physic*, and taken accordingly; and tender Persons, especially in inflammatory Cases or Diseases, with acute Pains, ought to live on it, and take it in such Quantities as they can bear. All *cacochymic* consumptive thin *atrophous* Persons ought to enter upon it directly, and continue it twice or three times a Day, till they are quite recovered; for I know nothing in Nature that will so soon recover and plump up the *muscular* Flesh and Habit, as *Asses Milk* long continued; for all Chyle that nourishes must first be reduced to the Nature and Consistence of *Asses Milk*, else it will never kindly pass into  
the

## 128 *The Method of Cure in Diseases*

the *Lacteals*. I say nothing of *Mares Milk*, because it is not much in Use in *England*, though much admired in *Eastern Countries*.

§. 12. SOME Persons have a natural Aversion to *Cows Milk*; with others it curdles, and either binds too much, or purges, or so inflates and comes off in *Phlegm*, that they cannot take it without abundance of Pain and Suffering, which is an infinite Loss to them, it being the safest, gentlest and most certain and universal *Antidote* in all *chronical Distempers*, without Exception of one. The only certain way to make it agree, is first to cleanse the *Primæ Viæ* by *Vomits*, or an Aloetic Pill now and then, mixing the *Milk* at first with *Bristol*, or any other soft, but *chalky Water*, making it into a Gruel or Pudding with Seeds, as *Barley, Oats, Wheat, Sago, Rice*, and the like, putting sometimes a Spoonful of White Wine to it; making Bread into Biskets with sweet Cow Milk, without *Yeast* or *Salt*, with a quick Firing, taking little at a time, but often; or, lastly, putting a Spoonful of Compound Peony-water into a Quart, or a Tea Spoonful of Spirit of Hartshorn to a Pint; and thus gradually carrying off the Load, Heaviness, and Flatulence or Tumult it seems to raise, which entirely proceeds from the ill State of the *Stomach* and *Bowels*, that by a Distemper  
are

are loaded with *Wind*, *Choler* and *Phlegm*, where the *concoctive* Powers are inflamed greatly, the *Glands* tumid, the *Lacteals* obstructed, the *Perspiration* stopp'd, the Blood *viscid*, and all the *Functions* in a ruinous State; and not from the Nature of *Milk*, which is the mildest, softest, most nourishing, and salutary of all Foods; and the vulgar Error of its being *Phlegmatic*, is from its being the best and most effectual of all Balsamics and all Lambatives: As we see it is form'd by the Hand of Nature, for the Young, that is, the Weak and Tender; and there is no real Difference between a weak tender *Animal* by *Nature*, and one made so by a *Disease*, but that the Case is much worse in the *last* than the *first*, and therefore this natural *Antidote* is more necessary in it: And I never knew one who labour'd and endeavour'd heartily at it, but at last overcame these Difficulties to his great Pleasure and Satisfaction, unless the Case was totally gone: Drinking a little Green Tea, or tepid *Barley* or *Bristol* Water, when it oppresses, will help it off and relieve. What makes *Milk* at first so disagreeable, painful and oppressive, is the inflammatory *bilious* and *acrimonious* State of the Stomach and Bowels, which presently turns the *Milk* into a hard cheesy Curd, and sends off the Whey into the *Lacteals* too thin and too fast: Nothing in *Milk* but the sweet white *Whey*, that is, the *Serum*, with the

K

lightest

## 130 *The Method of Cure in Diseases*

lightest and smallest Particles of the Curd, nourishes, or can enter the streight and invifible Mouths of the *Lacteals*; and hence only is the nutritive Virtue of *Asses, Womens* and *Mares Milk*, and *Goats-whey*. Strong *Runnet*, or any strong Acid, will turn *Milk* into a hard cheefy *Curd*, which will neither come up nor go down without much Labour, Struggle, and Oppreffion, eſpecially in weak or *bilious* Stomachs; weak *Runnet* will make a tender *Curd*, which will eaſily ſlide off: So that the whole *Art* of making Milk agree with any Stomach, is to prevent its turning into too hard a *Curd*, which any *Alkali* will do, Sugar, Crabs-eyes, *Chalk*, the *volatil* Spirits, and the like. As the *Viſcera* cool, and the *Choler* leſſens, the Diſorders from *Milk* evaniſh. However, I ſhould adviſe thoſe whoſe Stomach abounds with *Bile*, and ſo is in an inflammatory State, to live on Seeds, mealy and ſoft Roots, and well-dreſſ'd Vegetables, for ſome time, eſpecially thoſe who have bad *Livers*, and an Overflowing of the *Gall*; for as to *conſumptive, ſcrophulous, ſcorbutical, diabetical* and *cancerous* Caſes, Milk and Seeds are the beſt *Antidot*, and ſeldom diſagrees. I have been told of two *Pigs*, fed one with the ſame Quantity of *Milk*, the other with ſweet *Cow whey*; the laſt became the fatteſt, whiteſt and ſweeteſt. But the moſt infallible Remedy is for a long Time to chew a little good *Bark* at Noon, and ſome *Rhubarb* at Night conſtantly,



stantly, at least till this Difficulty is overcome : The *first* gives a Tension and Spring to the Coats of the *chyliferous* Tube, the *second* does not only the same, but also carries off the Load and Superfluity from it, before it accumulates and acidulates too high. *Sweet Cow-whey*, or *Orange-whey*, is an admirable *Antidot* in *scorbutic* and *cacochymic* Habits, in *bilious* Vomitings, and *hectic* or low feverish Cases: It is preferable to most, if not all sorts of Diet-drinks, *antiscorbutic* Juices or *Ptisans*; and they who would, at least all the Summer Months, drink a Quart of this, more or less, half in the Morning, and half at Night, would go a great way to prevent *autumnal* Fevers, violent gouty *Paroxysms* in Winter, *scorbutic* and *serophulous* Humours and Defecations, and *cachectic* Juices; especially if some particular Plant, as *Scurvy-grass*, *Ground-ivy*, *Colts-foot*, *Baum*, *Sage*, or the like, were infus'd in it, or a little Milk of Sulphur (in case it is not of itself too *purgative*) were first taken in a Spoonful of it.

§. 13. *GOATS-MILK*, or rather its *Whey*, is a wonderful Strengtheners and Cleanser. It is surprising to me, that our Countrymen, after they have heard of the many great *Cures* in deplorable Cases, perform'd by the drinking of *Goats-whey* in *Scotland*, *Ireland* and *Wales*, with a proper *Regimen* of Diet,

## 132 *The Method of Cure in Diseases*

Air and Exercise, do not more generally apply to it at first in low consumptive, wasting, *scorbutic* and *cachectic* Cases, or in all viscid or *inflammatory* Juices. It was in great Esteem among ancient *Physicians*; and the *Goats*, feeding in a pure Air, and high Places, on the most tender, light and *aromatic* Plants, must communicate a *Spirit*, *Balsam* and Sweetness to the *Whey*, and consequently to those that use it freely and plentifully, and accordingly we find its *Efficacy*; it gently purges, opens, cleanses, cools and *balmifies*; and must surely be a more natural and gentle Diluent than any *artificial* Diet-drink whatsoever; and in *scorbutic*, *bilious* and *inflammatory* Cases, is a most sovereign *Antidot*. But it is common to see the most obvious, natural and simple, but most beneficial and sanative Things slighted and overlooked, while new, foreign, costly and complicated ones, are admired: But Time and Suffering will give Wisdom and Experience, if any thing will.

§. 14. I SHOULD here say something of *Womens Milk*, which is indeed most natural and *homogeneous* to human Bodies in very low *consumptive* Cases, and is found extremely beneficial in them; not only to the Young and Tender, but to the Ancient Tender, and the Middle-aged, worn out by Diseases. This *Milk* would be infinitely more beneficial and salutary, were it not for the *rank*, high, foul

foul Feeding and common Uncleanliness of *Nurses*, and such low-condition'd Persons. If *Nurses* liv'd on Cows-Milk, Seeds, Roots and *Vegetables*, well dress'd, and drank nothing but Toast and Water, or *Barley-water*, or unfermented Liquors, and were kept clean and sweet, their Milk passing through infinitely more fine and delicat *Strainers* than those of any *brute* Animal, would be a real *Nectar* in *Atrophies*, *paralytic* and *nervous* Cases: But on the contrary, as Things are now constituted, *Nurses* are the most humorous, voluptuous and domineering Persons in a great Family; and if Food and Nutriture can have any Influence on the Body, Humours and Passions of the *Child*, I think it as necessary to have a healthy, clean, sober, *Nurse*, as such a *Mother*, for the *Heir* of a Noble Family; since it is certain the Child is fed and increas'd as much, and is longer under the Influence of the *Nurse's* Juices and Humours, than it is confin'd in the *Mother's* Bowels; and without all Doubt, the Body, *Humours* and *Passions* partake of the *Materials* with which Children, and even grown Persons, are fed and nourish'd, as constant Experience and Observation testify; and I should rather confine my Child to the innocent and undiseas'd Nourishment of Water-gruel, Cow-milk, and Seeds, than to the Milk of a foul, rank, luxurious and vitious *Nurse*.



THE  
Natural Method *of* Cure  
In the  
DISEASES *of the* BODY.  
And the  
DISORDERS of the MIND  
Depending thereon.

## PART III.

## С Н А Р. I.

REFLECTIONS *on the Nature and General*  
Method *of Cure of* Chronical Distempers.

§. I. I HAVE said in the former Parts of this *Treatise*, that none can be long, or grievously ill, who has good-condition'd Blood and Juices, except from accidental or *epidemical* Distempers, from an habitual *Mal-Regimen* of Diet, or one which is improper for the Party, or from *meseraic* Obstructions, or *scirrhus* abdominal Glands. The most universal, efficacious and



## 136 *The Method of Cure in Diseases*

adequat Cause of Distempers, is a constant and habitual Neglect of the sole universal Antidot, or Preservative against Diseases, *viz.* the **LIGHTEST** and the **LEAST** of Meat and Drink a Man can be tolerably easy under. If the Person has brought into the World a *Taint* of his Parents corrupt Juices, or a natural Tendency of the Animal *Salts*, Spirits, and Blood *Globules*, to run into **Clusters**, to unite, and be compress'd, that is, to beget foul and sizy Blood; and if he does not duly and properly prosecute a thinning, low, cool, *balsamic* Regimen, gentle Evacu-ations, and sweetening *alterative* Medicins, but goes on in the common *high Diet* of the *Voluptuous*, and the Excesses of those who are born healthy and strong, and with sweet Juices, he may be ailing, sickly, and tender all his *Life-time*; and if the Corruption and Malignity of his Juices have proceeded so far as quite to spoil some of the great and noble *Viscera*, or putrify the *Canals* themselves, he must soon and infallibly die. But if one has come into the World duly form'd with sweet Blood and Juices, (like that of a Lamb) but by a constant Neglect of the *Lightest* and the *Least*, spoils and corrupts his Blood and Juices *himself*, the Effect will be gradual, and by many slow Steps and Degrees, and with different Circumstances, according to the natural Formation and Habitues, and the Nature of the Materials of which the Excesses com-

committed consist. If the *Structure* of the *Lungs* be too streight originally, the Breast narrow in its accidental Formation, the *Sternum* too sharp, or if there be *Tubercules*, or Warts in them originally, or an Adhesion to the *Pleura*, or if the *bronchial* Arteries be too narrow, or its *Vesicles* too small, or the Ribs be compress'd; then by a viscid *Serum* or sily Blood begot from such a *Mal-Regimen*, the Circulation labours or is interrupted *there*, and an *Asthma*, *Phthisis*, *Pleurisy* or *Peripneumonia* ensues, which terminat in an *Empyema*, *Consumption* or *Dropsy*. The same sily Blood, and viscid *Serum*, if the *Lungs* be tolerably strong and well-form'd, (which corrupted Juices always first try to break, and hence the vulgar Notion, that *Colds* are the universal Cause of Diseases) will stop in the *capillary* Arteries, and Veins, which causes a *Rheumatism*, universal or particular: If thro' their natural Strength and Spring, all the small Vessels are not obstructed, then the most sily and inflammatory Part is thrown on these *Organs* and Limbs, where the *Capillaries* are most compress'd, and least roomy, *viz.* the *Joints*, and so produces the *Gout*. If the *Serum*, besides its Size, be full of *Salts* and *Sulphurs*, then come *cutaneous* Foulnesses and Inflammations, as *Erisipelas*, *scorbutic Eruptions*, *Leprosy*, *bilious* Ulcers, and the like. If a particular *Organ*, as the *Liver*, be obstructed, or naturally ill form'd, (as too large,

## 138 *The Method of Cure in Diseases*

large, hard and unyielding) the *Bile* stagnats and is corrupted in it, and *biliary* Concretions or Stones are formed in the *Gall-bladder*, and so a *Jaundice* ensues. If the whole Mass of Blood and Juices be corrupted, and no one particular Part is weaker than another, but the whole *System* of both *Solids* and *Fluids* is disorder'd, the Juices sizy, and the Solids putrified, broken, or relaxed, all the *animal* Functions labour; and thence the whole Train of *nervous*, *hysterical*, *scorbutical* and *hypochondriacal* Symptoms arise. But universally all these Diseases come from spoil'd, viscid, *salin* or *inflammatory* Juices, as their primary and productive Cause, or what is commonly meant by a scorbutic Habit; at least all the Good the best *Physicians* can do, is on these Juices; the Solids we can but little alter after Maturity.

§. 2. IN all Cases where there is a quick strong *Pulse*, or where there is a weak quick *Pulse*, though small, but oppress'd, or *labouring*, if it continue, and the Head aches, or is confus'd; in all *inflammatory* Cases, such as *Erysipelas*, the *Rose*, a painful *Rheumatism*, a *Pleurisy*, or the like; in all Cases attended with violent or acute Pain, be where it will; in almost every Case of a Distemper, (if nothing absolutely forbid it) in the *first Instance*, Bleeding is absolutely fit and indispensable; and in painful Cases with a quick

quick Pulse, it ought to be plentiful at first, and repeated once or twice, or oftener, till the Pain abates, and the Pulse subsides; for in all such Cases, the Blood is either *too much, too hot, or too sily*, and generally all together: As to the particular Vein or Artery (if necessary) whence the Blood is to be taken, it is of no great Consequence; but for a present Relief, the nearer the Part principally affected, the better. But I should always prefer, in Chronical Cases, small and *partial* Bleedings, often repeated, to too large and plentiful ones; in every Case, and even in *eruptive* and *gouty* Cases, the Eruption will be sooner and fuller, and the *Gout* become more regular on Bleeding, if it is not too large; the Veins and Arteries thereby become more roomy, the Resistance in the Circulation is less, the Force of the Heart, and of the *muscular* Coats of the Blood-vessels, becomes greater, in Proportion to the Resistance of the less Quantity of *Blood* remaining, thereby to accelerat the *Circulation*, and forcibly to throw the peccant Humours on the Parts Nature designs them, the most remote from the noble *Organs*: And when any of the mentioned *Symptoms* subsist, I think a Repetition of Bleeding ought not to be hesitated upon, which, timeously and freely perform'd, has saved many a Life. *Half a Pound, or a whole, or even Two Pounds* at different Times, out of Thirty, or perhaps Forty or Fifty in the Whole, will never bring any one into

## 140 *The Method of Cure in Diseases*

a Disease, or real Danger ; for Diseases are in the bad Blood, and Life will be carried on, and even very tolerably, (at least for a time) if the great *Organs* of Sanguification be sound and strong, even with *Asses Milk*, *Chicken-water*, or even *Water gruel*, running only into the Blood, which will at last, by the Laws of *Sanguification*, turn into good Blood, as we know from great Wounds, the Experiments of *Transfusion*, and violent *Hæmorrhages*. Lowness, Faintness, and a Disability of Motion, may ensue on too great Bleeding, which ought not to be practised, but only small frequent *Phlebotomies*; and these Lownesses are not Distempers that will endanger Life or Health; and by a proper *Regimen*, the Case will be constantly much mended from the better Mass of Blood remaining: And it is not an unpleasant *Speculation* to observe, that by the *Mechanism* of the Body, when a *Vein* is open'd with a large Orifice, every *Phlebotomy* draws out a larger Quantity of the viscous or bad Blood than of the good or fluid Blood, in Proportion to the whole remaining Mass; because in the running Mass the bad, *i. e.* the lightest Blood, by the circular Pressure of all Fluids, is thrown outwards to the Sides of its containing *Tubes*; and the good, *i. e.* the heaviest Blood, runs in the Middle, as is demonstrable from the Laws of *Hydrostatics*; and by Experience we find frequent Bleeding will exhaust all the sily Blood at last.

If



If on a partial Bleeding (which, if in my Power, I always premise to the ordering of Medicins, if for no other Reason, yet to inquire into the State of the Juices and *Viscera*, which, when perform'd with a large Orifice, I prefer to the *Pulse*, the *Tongue*, the *Urine*, and the *Dejections* all together, to form my Indications) the Blood be tolerably good, the Proportion of the *Grume* to the *Serum* pretty near equal, the *Grume* not very viscid, and the *Serum* not much discolour'd, nor saltish, then I conclude, after the *Universalia*, a *Regimen*, and Medicins for strengthening and winding up the Solids, with Air, Exercise and domestic gentle *Purgations*, will do the Business, and I have seldom seen *Prognostics* from such Appearances fail. But on the contrary, if the Blood, when let out of a large Orifice, and quite separated, has a *Buff* or blueish Skin on the Top, is liverish, the *Serum* disproportion'd, discolour'd and *saltish*, to a great Degree, then I am satisfy'd the Patient will never be quite well, nor continue long in an uniform and durable State of Health, without sweetening, thinning and mending his Blood; and then I order (with a Diet) some Preparation of the *ponderous* Medicines, with the Juice of some antiscorbutic or alterative Plants, proper and specific for the Complaints and *Symptoms*, and a daily or familiar and gentle *Evacuation*, to rectify these, and at proper Distances during the *Cure*, partial and small  
*Phle-*

## 142 *The Method of Cure in Diseases*

*Phlebotomies* repeated, to draw out the *old Mass* of corrupted Blood, as they can bear it; and to give Room for a new *Chyle* from proper and *specific Food*, to supply its Place, such as may readily assimilate and mix with the morbid Juices, and rectify the whole Mass; and it is not to be imagin'd how much these frequent and small *Bleedings* contribute to quicken and accelerat this thorough Change and *Assimilation*, if discreetly managed. Suppose but an Ounce of proper well-digested and comminuted *Chyle* or Milk, (which we know is already *good Blood*) can assimilate with and be retain'd in the whole Habit, nay, suppose but a Dram a Day, (which I fear is more than will be allow'd in very bad Cases) the Loss of a few Pounds of Blood by such partial and small *Phlebotomies* will be repair'd in much less than Six, at least Twelve Months time, with an equal Quantity of sweet pure Blood, which will go a great way to rectify the whole Mass, and lessen all the *Symptoms*, except possibly that of Lowness, which however will also be much reliev'd; and if the *Phlebotomies* be prudently and properly tim'd, may be very little or none at all, especially when the Blood is very bad: So that, on the Whole, gentle, partial and regulated *Phlebotomies*, as the Patient can bear, or the Case indicats, is one of the most general, effectual and expeditious Operations in the *Cure of chronical Distempers*. For I never

once

once saw any real Hurt ensu'd on Bleeding, that I could rationally ascribe solely to *Bleeding*, and not to the Nature of the *Distemper*; and I was never much frighted for any kind of *Hæmorrhage* in any Part, unless it was with extreme Violence, if the Patient would submit to a proper cool Regimen of Diet; for under a *Diet* not forcing or feeding the *Hæmorrhage*, the Blood will stop of itself, when the Vessels are duely emptied, or the Superfluity of their *morbid Blood* has run off, Sweet Blood being the most sovereign of all animal *Styptics*: *Hectics* and *Consumptions*, in their first Stages, may be effectually prevented or cured by such partial *Phlebotomies* timeously administred; but in the subsequent *Stages* they will only precipitat their Fate. Some *Physicians* have alledg'd, that there is no certain *Prognostic* to be made of the State of the Patient, or Nature of the *Distemper*, from the Appearances of the Blood on letting, because they have observ'd from the commonly esteem'd *good* or *bad* Blood, the same or various and unaccountable *Symptoms* have ensu'd, and so seem'd not to depend on it. But these *Gentlemen* may with as much Reason dispute the Evidence of our Senses in other Cases: We know good or bad Blood by the same *Marks* and *Criteria*s, that we judge of our Meat and Drink: Good Blood, such as I have defin'd it, may have happen'd in a bad Case; but then the *Glands* of

## 144 *The Method of Cure in Diseases*

of Secretion or *Perspiration* have been obstructed, or the Solids have been relax'd, rainted or spoil'd, or the Blood still bad in the *Capillaries*, *Lymphatics* and *Glands*, or the *Regimen* has been too rich, or too much. With what I call bad Blood, a Man may go on, when of strong Solids or *Nerves*, for some time, but *precariously*, and never in any Degree of perfect Health, which he can never have, till the *Blood* is render'd sweet, thin and *balsamic*, and all the *Glands* open and pervious, and the *Secretions* regular and uniform; and in this alone perfect good Health consists, which the *Lightest* and the *Least* only can beget and maintain.

§. 3. I AM bold to say, no Operation, Remedy or *Antidote* in *Physic*, is so universal, speedy and effectual as *Vomits*, when they can be given with any Safety, at least in these our *Northern Climats*. I know not the Name or Kind of a Distemper afflicting the *animal Machin*, where *Vomits* are not beneficial, salutary, and of Efficacy; because almost all our Diseases proceed from too *much* and too *strong* Meats and Drinks. It is a known *Fact*, that *Hippocrates*, the Father of *Physic*, advis'd for *Prevention*, the *fat* Patients to vomit twice a Month, and the *lean*, once. *Vomits* not only throw off concocted Impurities directly from the *Stomach*, the *Pylorus*, and the *Glands* about the *Abdomen* and *Heart*,

(the

(the Source and Spring of Life and Motion) but by their Concussion and Convulsion, act upon the most distant *Veins, Arteries, and Glands*, and break open and squeeze every Part of the *Mackin*. *Vomits* are in Diseases what *Bombs* are in besieging *Forts*; they are in *Physic*, and the *internal* diseas'd Parts, (which cannot be otherwise reach'd) what Dressing, Cleansing, *Cauterizing*, or even *Amputation*, respectively are in external *Surgery*, without which the internal *Sores* would grow foul, *gangrene* and *mortify*. To be afraid or hesitate in giving proper and proportion'd *Vomits* in internal Distempers, is as absurd as to neglect or fear proper Dressings and Cleansings in outward *Wounds* and *Sores*; for in bilious and phlegmatic *Stomachs* all the *Glands* are little *Ulcuscula*, and there is as little Hazard of weakening these Organs employ'd in Vomiting, as there is of weakening the Arm or Leg in dressing an *Ulcer* in them, all the *Organs* and Limbs being animated Parts; and when the noxious Humour is remov'd, they heal and strengthen of themselves, by the Laws of *Circulation* and *Nutrition*. Indeed the *Stomach* itself has none, or but a very small Share in the Act of *Vomiting*; it is the *Muscles* of the *Abdomen* or *Breast* alone, that compress the *Stomach* to throw out its Contents; and the *Stomach* is no more hurt or weaken'd by the Action of *Vomiting*, than a *Clyster-bag* is, by the *Apothecary's* squeezing



## 146 *The Method of Cure in Diseases*

it artfully to inject its *Contents*. It is a seeming frightful Operation, and attended with some Pain and Sickneſs to the *Patient*; but it is the moſt beneficial and ſalutary, and of the moſt immediate Relief of any *Operation* in *Phyſic*; as is evident from what has been obſerved; for the *Too-high* or *Too-much* being the univerſal Cauſe of moſt *British* Diſtempers, and theſe increaſtating the Blood and Juices, and ſo interrupting the *animal Functions*, whatever will ſo compreſs, ſqueeze, and force open the internal *Organs* and *Glands*, as to make them the ſoonest throw off their *Crudities* and *Mucus*, and grind and diſſolve the viſcid Juices, will ſoonest and moſt effectually relieve; for all the morbid *Mucus* muſt be diſcharg'd from the Inſides of the *Canals*, before a durable Relief or Cure can be expected; and this *Vomits* alone can do. I can think of no Caſe wherein they cannot, and ought not to be attempted, and perſiſted in, as the *Symptoms* return, but an *Hæmorrhage*, *Hæmoptoe* or *Rupture* of ſome Veſſel, and even theſe I have known perfectly cured by *Vomits*; and if a gentle, unſickenſing, eaſy Manner or *Medicin* for a *Vomit* were found, I think it would be of the greateſt and moſt univerſal Service in *British Phyſic*: But I fear it is contradictory; for the more active and forcible they are, the more beneficial they will be: And I know none preferable to the *Indian Root*, and its Prepara-

rations,

rations, join'd to a few Grains of *Tartar*, or Drams of Wine *Emetic*, as the Case and Patient require; or a Decoction of the bitter Plants, and even urging with the Finger, or a Feather, in relax'd *Stomachs* or *Glands*, if often at a time and daily repeated, give infinit Relief.

§ 4. NOTHING I know, or have tried, can supply the Place of a *Vomit*, when fit or necessary, but *Quicksilver*, or some of its Preparations, such as *Calomel*, *Alcalisatus*, *Æthiops*, and the like, join'd with a Purgative, as *Pilulæ Ruffi*, *Cochiæ Minores*, *de Aloe lot.* Jalap, Rhubarb, or the like. Quicksilver well kill'd, with any proper Mucilage, and a Purgative join'd, is the same with *Belloste's* Pills, found so effectual in many Cases, which thus may be much more properly fitted to the Patient and the Case, than these general Quack Medicines can be. These, some time continued, will by Degrees open the *Glands*, to make them spue out their gross and superfluous Contents, and carry off by their Weight, and deobstruent Powers, the Crudities and Superfluities of the Stomach and Bowels. But they will neither do it so soon, so effectually, nor so dureably as *Vomits* repeated, according to the Indications of Nature from the *Symptoms* of a *Nausea*, *Oppression*, *Flatulence*, *Watchfulness*, *Sickness*, *Inquietude* and *Inappetency*; and both together, I think, no cureable chronical Distemper

## 148 *The Method of Cure in Diseases*

could withstand. However, in Persons fearful of *Vomits*, or where from a Rupture, or other forbidding Indication, they cannot be safely given, these are the only efficacious Medicins that can supply their Place; at least, I think, they must be of this Tribe or Nature, fitted nicely to the Delicacy of the Patient, and the Nature of the Distemper; and I will venture to affirm, that all the *Quack* Medicins of any Virtue or Efficacy, however diversify'd, have had *Mercury* in some Preparation, *Antimony*, and its Preparations, or some of the more dangerous mineral Medicins, (as *Arsenic* or *Cobalt*) with or without one kind of *Carthartic* or another, for their *Base*. For *mineral* Medicins seem design'd by Nature for high Feeders, and strong Constitutions; and Vegetable ones, or mineral Waters, (as well as a vegetable Diet) for weak and delicat Constitutions, especially when already under a low or *vegetable Diet*; and I am of Opinion, the more simple the *Mercurials* and *Cathartics* are, both are the better and safer. I think the Practice of Medicin has receiv'd great Benefit from the now experienc'd and familiar Ute of *Quicksilver*, and its various Preparations; especially since the universal Prejudice and Terror of it, and of its being appropriated to one Distemper only, is so worn off; and it is now under the Management of those who understand its Nature and Operations, and that of the *animal Oeconomy*. Plain Quicksilver is certainly as innocent

cent and safe as *Asses Milk*, if judiciously and in proper Cases prescribed. I have often known it do no manner of Good, but never knew it do much Hurt, unless over-dos'd, or without interspers'd Purgatives, or given in an improper Case. In *asthmatic Cases*, *scrophulous Ulcers*, in *Tumours*, Foulnesses, and *Obstructions* of the *alimentary Tube*, of the *Mesentery*, *Lacteals* and other internal *Viscera*, swell'd and scirrhus *Glands* in any Part of the Body, a *Leprosy* or *Scurvy*, and viscid Blood and Juices, I think, *Hydrargyrum distillatum*, properly combin'd, is Sovereign, and the true *Panacea* appointed and mark'd out from its own *Signature* by Heaven; for it is the only known simple Fluid except Water and Air: Nothing but a *low Diet* can equal its Efficacy, and both, judiciously join'd, will cure every Distemper cureable. I do not know if it would not be beneficial even in *cancerous* and *scirrhus* Cases, at least at first, especially if the scirrhus and cancerous *Glands* were cut out, and the *corrupted* Part could possibly be quite taken away; for there can be no Danger but from its *Gravity*, and that might be prevented by small *Doses*, its deleterious Qualities being none; for it is never changed into any other Nature by Mixture or Division, but always resolves itself into *similar* lesser Parts of the same *specific* Nature. It would at least mend the whole Mass of the Juices, and open all the Obstructions, except in that particular *Gland*

## 150 *The Method of Cure in Diseases*

or *cancerous* Part; all the Ill it could do even there, would be from an *Hæmorrhage* or *Hæmoptoe*, or its Bursting; and if the Blood is mended, that would be none at all: But I should not advise it, till the corrupt Part was cut out, if possible. But in no *cancerous* Case whatever can *Quicksilver-water* hurt; but on the contrary, long and obstinately persisted in, and drunk plentifully, will do all that any other *Preparation of Mercury*, or the crude itself can do, without any Possibility of Danger, especially join'd with a *total Milk and Seed Diet*, which timeously begun, I think, would antidote any cancerous Humour whatever. I am assured of a perfect Cure of a Cancer in the Tongue, which had resisted an Infinity of all Sorts of Medicins, cured by living eighteen Months on Asses Milk solely and only.

§. 5. THE safest and most effectual way of takeing *Quicksilver*, is after it has been distilled, well wash'd with Salt and Water, and pass'd through Chamois Leather, to purge it of all its *heterogenous Mixtures*, (with which the Dealers in it *sophisticat* it, and render it not only often ineffectual, but extremely pernicious) to take it in a Quill or clean *Tobacco-pipe*, about half an Ounce Morning and Night, and once a Week a gentle *Stomach Purge* of a Scruple or half a Drachm of Jalap with Nutmeg, (in *asthmatic*  
or



or *anasarcous* Cases) or of the Pill *Ruffi*, or *Cochiæ Minores*, with a third Part *Quick-silver* well incorporated, or *de Aloe lot.* or *Rhubarb*, in *nervous*, *stomachic*, or *scrophulous* Cases, to prevent its lodging in the Glands or Plicatures of the *Guts*, and to carry off all the Foulness, that it may disengage or force off from the *Viscera*, and to prevent its salivating, which this Management will do (for we have now certain Evidence, that it will pass through every Pore, and even through the solid *parenchymatous* Substance of every Bowel and *Membrane*, when got to the Capillaries, and smaller Arteries, more readily almost, than it will through *Chamois* Leather); and with it, in very bad *cachectic* and *cacochymic* Habits, and *cancerous* or *scrophulous* Cases, to direct a total Milk and Seed Diet, and Abstinence from fermented Liquors; and even in middling Cases, and Disorders of the *alimentary Tube* only, to direct a very cool, low Broth or white Meat Diet, or rather that which I call the *trimming* or middling Diet, of one Day white *animal Food*, and another *Milk and Seed Meats*, without fermented Liquors. Thus manag'd, *Quicksilver* would perform great Cures, as I have seen; and in bad Cases, where it has done nothing, I greatly suspect, it has been because it has not been thus manag'd, *viz.* with a low, or Milk and Seed Diet, and interspers'd Stomach Purges.

## 152 *The Method of Cure in Diseases*

§. 6. IF there be a *Panacea* or *Universal Remedy* in Nature, especially in Cases not quite gone, where the *Viscera* are not intirely spoil'd, and the Blood not turn'd into a *Fish-glew*, with a *Serum vitriolic* or *arsenic*, I think these three Medicins judiciously combin'd, duely dos'd, and sufficiently persisted in, come nearest to it, *viz.* *Alcalisatus*, *Æthiops*, or *Cinnabar*, or some one or other of the Preparations of *Mercury*, *sine Stimulo*, with Resin of, or fine *Gum Guaiac*, *Camphire*, and Salt of Steel, (where Steel does not force too much, or over-heat) made into Pills, or into an Electuary, with Conserve of Garden Scurvy-grass, or Rob of Elder, and a Decoction of the Woods, or the *Gout Diet-drink* \* sweeten'd, with Milk drunk after it, join'd to a low Diet. These mild *Mercurials* will most effectually attenuat and dissolve the Viscidity of the *Grume* of the Blood: at least, I think, I may defy the Wit of Man to suggest a Mean or Medicin more likely to effect it, either from its own Nature and Qualities, or more confirm'd and approv'd by Experiment. The *Guaiac* will by its *Gum* and *Balsam* sheath the *Salts* of the *Serum*, or soften and dissolve them, and throw them off by the Pores of the Skin in a gentle *Diaphoresis*, or *Perspiration*, and intestinal Evacuation; and the *Salt of Steel* will keep up the Tension of the

\* *Vide* §. 21. Chap. II.

*Fibres* and *Solids*. These long continu'd, with a Decoction of the Woods, or the Gout Diet-drink before-mentioned, or small *Spruce-bær* of the same Intention, as used in *New-England*, will do all that *Physic* can do, in Cases not extremely bad, and come to the last Stage; particularly in *cacochymic* Cases in general; for it is well known what *Guaiaac*, its *Gum*, its *Bark* and *Wood* have done in *venereal*, *scrophulous* and *scorbutic* Cases, where the Juices are vitiated to the most extreme Degree; and the attenuating, discutient and deobstruent Nature of *Camphire* in small Doses is now well known. The same Purpose may be obtain'd by the *Pilul. Æthiop*, wash'd down with a few Spoonfuls of the *Tinctura ad Stomachicos* in Water, in the *Edinburgh Dispensary*, in gentler Cases. But nothing will do without a cool, low and sweet *Regimen*; and when Air and Exercise is join'd, and these long persisted in, it is almost all, I think, *Mortality* will admit.

---

CHAP. II.

OBSERVATIONS on the Natural Method of Cure in particular CHRONICAL DISTEMPERS.

HYSTERICISM or HYPOCHONDRIACISM.

§. 7. **I**N *Nervous* Cases of all Kinds, that are not extremely bad, or attended with *Fits*, *Convulsions*, *epileptic* or *apoplectic Paroxysms* frequently returning; for a general and  
chronical

## 154 *The Method of Cure in Diseases*

chronical Medicin, I know none preferable to these following : The *Alcalifatus*, or the other *Mercurials sine Stimulo*, the foetid *Gums*, with the *Sal Succini* and *Martis*, made into Pills, and wash'd down with an *Apozem* of *Radic Valerian Sylvestris*, *Quinquina*, the *Mistleto*, and a few Seeds, on simple *Chamomil* Flower-water, or Fountain-water, with some interspers'd Stomach Purges, as *Hiera-Picra*, Tincture of *Rhubarb* with *Bark*, *Pilul. Ruffi*, &c. but especially repeated *Vomits*, a Regimen, Air and Exercise. I think these answer all the Intentions a Man of Experience and *Philosophy*, and one acquainted with the *animal Oeconomy*, can form to himself in such Cases, in their first Stages : It is true, in bad Cases, and worn-out *Constitutions*, nothing will soon do; but these I know (rationally and experimentally) will, in time, *antidot* all the general Causes of these Disorders, in their first Stages, if persisted in ; and I see no Reason why one should change such a Course, there being no rational Probability of altering it for a better or more effectual, unless some particular *Symptoms* demand a more immediat Attention and Relief.

### Of FOETIDS.

§. 8. FOR a present Relief on extreme Lowness, Oppression or *Anxiety*, for a *Filip* or *Spur*, I think nothing can exceed a Tincture of true *Assa-fætida* and *Wood-foot*, made on compound *Pæony-water*, with a Tincture of

of

of *Castor* and *Sal Volatile*, and a few Drops of *Oleum Succini* added to it. A Tea Spoonful, two or three of this, in a small Draught of the above Apozem, will sooner, more effectually and longer give Relief to these Symptoms, than any thing I know : Even your Cordials of Sir *Walter Raleigh*, and the like, I think, are only dry Drams, and they are scarce Reliefs, and not Cures. With this Intention only these perspiratory, hot and forcing Medicines ought to be given, and no Hope or Expectation is to be put in them further, but as one who stands to draw his Breath only for a Moment, when he has a steep Hill to ascend : But the whole Stress of the Cure is to be put in *Alteratives* and Diet ; for such stimulating *Medicines* then become of wonderful present Benefit ; but they ought to be laid aside, when any Relief is got by them, till the next *Attack*, and the general Method and Medicines pursu'd, otherwise their Efficacy by frequent *Use* will be worn out. As to the Effect of these Medicines on any sudden Attack of Lowness, Oppression, Anxiety, or *nervous Dyspnea*, (if a Sickness at Stomach is not, as it mostly is, the *Case*, and then they ought to be taken in some Cordial, and afterwards some *Stomach Purge* ought to succeed, or a *Vomit* premitted, if Time allows) they, as all the *Eastern Gums*, *Fætid*s and *Volatil*s, force the Perspiration for a short Time, and drive the viscid Juices to the Circumference,  
and



## 156 *The Method of Cure in Diseases*

and by their *actual* Heat melt perhaps the *gelatin Serum* in the Capillaries (as Fire melts *Jelly* of *Hartshorn*); for there can be no Virtue in Soot, but from the actual Fire lodg'd in it, or from its *acid Oil*; the one of which melts the *gelatin Serum*, while the other vellicates the Solids to force on the languishing *Circulation*, which makes it of more present Efficacy than even *Assa-fætida* itself, and the Eastern Gums alone, which have shut up in them *solar* Heat, or Fire, or the Matter (perhaps) that makes the Rays or Fluid of the *Sun's* Heat. Of this Class also are the *volatil Salts*, which, I think, on this Consideration, are preferable to the *Eastern Gums*: The *Gums* are solar Rays included in a viscous *Balsam*; *Soot* and *volatil Salts* are culinary Heat join'd to an Acid; and hence alone the *Philosophy* of their Operation and Effects is to be deduc'd. For there is no material Difference, but in Subtilty, between *Solar* and *Culinary* Heat.

### A RHEUMATISM.

§. 9. IN a *Rheumatism*, or beginning *Viscidit*y of the Juices, where the *Size* and *Viscosity* is uniform, and almost equally dispers'd over the whole Mass, or is constantly flitting, and not fix'd to particular Parts, (which is what is commonly called a flying *Gout* or *Rheumatism*) the *Resin* or *Gum Guaiac*, either alone (in liberal Doses) or join'd to the *Mercurials sine Stimulo*, with a cool, soft, low Diet,

Diet, either Vegetable, or of white Meats, with little or no fermented Liquors, will do great Matters, as I have often experienc'd. For on Bleeding, (and frequent small *Phlebotomies* ought to be interspers'd) though the Blood be sify, with a thick *Buff*, and the *Serum* yellow or dirty, these Medicins and the *Diet*, some time continu'd, will infallibly alter it, or sheath its *Salts*, make its Curd more thin and *florid*, and its *Serum* of a less dark Colour, rebate the Violence of the Pains, and bring natural Sleep, Ease and Chearfulness, as I have visibly and sensibly seen, and is a constant and undeniable *Fact*, especially if the Corruption be not too deep, and the Constitution has ever been tolerably good and firm, and Life not too far spent. But the Effect will be more readily obtain'd, if *Vomits* and *mercurial* Purges, as of *Calomel* with *Resin* of *Jalap*, be interspers'd, as the Strength of the Patient will permit.

#### SCORBUTIC BLOTCHES and LEPROSY.

§. 10. IN *scorbutic* Blotches, white crusted *Scabs*, and peeling Scurfs, which approach towards a *Leprosy*, especially if they be any ways moist, Pills or an Electuary made with *Alcalisatus*, *Antimony* *Diaphoretic*, not much wash'd, (which hinders its Efficacy) *native Cinnabar*, and Powder of *Jalap*, duely dos'd and properly form'd, and wash'd down with sweet *Cow-whey*, *Orange-whey*, or *Bates's Anti-*

## 158 *The Method of Cure in Diseases*

*Antiscorbutic* Juices, will do great Service, especially if the Distemper be recent, and the Person strong. The *aluminous* and chalky Waters will help this Case much, (especially if the *Sores* be fluid and running) particularly those not combin'd with much *Iron*, but with *Talk* and *Nitre*, or *Alum*, as those of *Holt* and *Chiltenham* most certainly are; and if frequent *Vomits* and *mercurial Purges* be interspers'd, but especially if a *white Meat* Diet, and Abstinence from all fermented Liquors, be join'd, I think the Method cannot fail. But in very tender Cases, and in the *Fair Sex*, (to whom cutaneous *Defecations* are more grievous and mortifying, and who are not able to bear these active and strong Medicines) nothing will do so effectually as unwash'd *Diaphoretic Antimony* with *Milk of Sulphur*, and *Millepedes* wash'd down with *Asses Milk*, a total Milk and Vegetable Diet, and drinking nothing but the *cretaceous* Waters, such as the *Bristol*, and those in the Neighbourhood of *Bath*; and I have known for a Certainty this Method cure totally and lastingly in that *Sex*, when it has resisted *Salivation*, the *alterative Ponderose*, the *Precipitate per se*, all the *Antiscorbutics*, and *Wood-drinks*, long persisted in, and the common *Quack-sweating* Methods, under even a very temperat Diet of *animal Food*, and common fermented Liquors: And I am satisfy'd, that even the *Lepra Græcorum* and *Arabum* could  
not

not long resist this Method, especially with a total Milk or Vegetable Diet. In such Constitutions the *Meshes* of the *Cutis* and *Cuticula*, and the Orifices of the *perspiratory Ducts* being too streight and fine, or quite shut, the *Salts* of *animal Foods*, and fermented Liquors, being constantly entangled in them, corrode the Scarf Skin, and there produce corrosive *Foulnesses*. Some learned Professors promis'd a Cure to weak Persons by Woods, sweating Machins, even under a free *animal* Diet; but they have only deluded the Patients Hopes, a little Time bringing all the *Symptoms* back again.

#### INTERMITTENT FEVERS.

§. II. *INTERMITTENTS* or *periodical* Distempers are a kind of acute *chronical* Diseases; they are the middle Point between violent acute Distempers, and obstinat *chronical* ones; and I never saw an obstinat, cruel, habitual *chronical* Distemper acquired, but was begun by an *Intermittent* Fever not afterwards duely treated by the altering ponderous Remedies, and a *Regimen*, which alone can obviate their ill Effects, not of the Intermittents, (for all *acute* Distempers, and indeed all Distempers whatever, are a Labour of Nature to purify the Juices, according to the common Saying, *Dolor est Medicina doloris*) but the bad State of the Fluids, which causes them; and therefore they may come into my Design

## 160 *The Method of Cure in Diseases*

sign of treating here of *chronical* Distempers only; especially since they have been so various and complicated of late Years. Indeed almost all *chronical* Distempers admit of these *Periods* in some Degree or another: The *Gout*, the *Rheumatism*, but especially those called *nervous* Distempers, have generally one Day or more worse, and another better sensibly. As to a true, simple, genuine *Intermittent*, it is most infallibly the *Struggle* and Labour of a *sizy* Blood, when a great Part of the *Size* has been gradually accumulated, and collected towards the Middle of the small Passage from the *Arteries* into the *Veins*, or the lateral Branches of both; for the *Arteries* converging gently, many of them terminat in the *Veins* in one continued *Tube*, (except the lateral ones, which form the *Glands*) which again gently diverging (at least the *Trunk-pipes*) form, as it were, a double *Cone*: The Blood, when *sizy*, passing with Difficulty this middle narrow Space, (like the Waters of a River, when the Chanel is narrow, and contracted in one particular Place) rages, and runs with *Impetuosity*; and the thinnest getting through first, the *Size* is by Degrees left in the wider Part of the *Tube*, till the Whole of it comes to be collected at this narrow Passage. Then, by Force of the *Heart*, and *muscular* Coats of the *Arteries*, the Whole of the new-gather'd Mass of this *Size* being forc'd to pass there also, by the Laws of the *Circulation*,



lation, *Nature* and the whole *animal Oeconomy* labours to effect it: hence first the *Chill*, and *Rigours* in this Labour of Nature, because little warm Blood can reach the *Capillary Veins* and *Extremities*. This Stage must always be attended with a *quick Pulse*, tho' the Patient may be in the *Chill* of Death, which shews the *Heart* and muscular Coats of the *Arteries* are in violent Action and Labour, while the *Size* is thus discharging thro' this narrow *Pass*. By this means the *Size* is in a great Degree dissolv'd and broken; and then entering into the wider Veins, the *Serum* being render'd thinner, is made capable to be thrown off with Violence by the lateral Branches, and the Orifices of the *perspiratory Ducts*. The finest of its broken and watry *Particles* get through, and the serous Parts of the Blood are thus discharged by a profuse *Sweat*. This is not an *Hypothesis*, but the real and true *Theory* of simple and uncompounded *Intermittents*, founded on Experiment, which tho' are infinitely varied and complicated according to the Degree of the *Size*, the Constitution and Age of the Patient, and many other Circumstances, which I have not room to detail. *Vide Hales*, Part II.

§. 12. When an *Intermittent* happens, the Patient is not in the worst State of Blood and Juices; that may subsist in a great many other Cases and Distempers, particularly in the

M

Gout,

## 162 *The Method of Cure in Diseases*

*Gout, Rheumatism, Jaundice, Scurvy, Anasarca, Asthma,* and the like, especially in their last Stages. I have known an *Intermittent* happen, when the Blood has been in a much better State, than it was before; *viz.* after using the proper Means of alterative *Ponderous* Medicins, and a low Diet to mend it. I always take it for a certain Sign of Convalescence, and a durable Mending, when it happens in a very bad Case; and to be produced mostly and immediatly by the greater Relaxation of the Solids, especially when under a cool low Diet, which the *Bark* and other *Astringents* quickly mend and wind up. In simple *Intermittents*, and young sound Constitutions, any thing that will constringe the *Fibres* and *Solids*, to give them a little more Spring and Force, so as to make the *Size* pass through the *Streights* easily, or discharge it by the perspiratory Ducts, will do: as Juice of *Lemons*, a Decoction of *Chamomil Flowers*, or of *Acorns*, or the Powder of these; any *astringent* Vegetable, or *Mineral* will do it; as *Spirit of Vitriol*, of *Nitre*, of *Sulphur*, of *Sea Salt*, *Tinctures of Steel*, *Spa*, *Pyrmont* or *Tunbridge Waters*, and the like; so that it is not the *Bark* alone, or the *Bark* as a *Specific*, but the *Bark* as one of the best, coolest, and most easily digested *Vegetable Astringents*, that cures *Intermittents*, as it gives a Firmness and *Elasticity* to the *Fibres*, and unites and gives a due Cohesion and Consistence to the

the

the *Blood Globules* thus broken and divided by the Distemper, and by the Labour of Nature, in forcing the Fluids through the *evanescent Arteries* into the *Veins*, and through the Strainers and *perspiratory Glands*; but this the Bark, or even any of these others mention'd, will do with Certainty, in simple and benign *Intermittents*, and healthy Constitutions only.

§. 13. IN many Cases of *Intermittents*, where the Constitution is bad, and the Solids corrupted, the *Bark* (of which a *Drachm* or two constantly secur'd against Relapses, when it first came into *Europe*) will now do nothing. The true Reason of which is not only the *Sophistication* of the *Quinquina*, which now out of Avarice (as all other foreign Medicines are) is mixt with twenty other insignificant or perhaps pernicious *Barks*, which are not easily discover'd or separated; but also from the universal *Depravation* of the Blood and Humours of Patients now-a-days, to what they might have been formerly: Upon which Account it is an excellent Preparative, not only to cool and thin the Blood by previous *Vomits*, *Stomach Purges*, and *salin Juice* of Lemon *Draughts*, and to unite *Rhubarb* with *Bark* and *Aromatics*, but also to let the Patient have as many *Fits* of the *Fever* as he can possibly bear, in order to attenuat and divide the Blood in passing through these streight and

## 164 *The Method of Cure in Diseases*

narrow Passages; and by the quicker *Circulation* that necessarily attends it, before any *specific* or strong *Astringent* be tried, to tighten the Fibres, and stop the *Paroxysms*; and perhaps the very best were to leave it intirely to such general Medicins, that it might extinguish of itself; and then the Blood would be eminently fined and thinned, and high Health would ensue. But since the Patient will seldom submit to this so tedious a Cure, I think there is no such certain and salutary a Method, as in the Intervals of the Fits to administer *Vomits*, and the *mild Mercurials* and *Attenuants*, together with the *Bark*, to mend the Blood and Juices; and therefore I never fail, after I have for a due time stopt the first *Paroxysms*, to order *Æthiops Alcalisat. Antimony Diaphoretic, Gum Guaiac*, and Salt of *Steel*, with Extract of the *Bark*, in some Form or other, wash'd down with *Spa* or *Pyrmont Water*; or a Decoction of the *Bark*, to be continued for a long time after the Fits are stopt by Astringents, together with a Regimen and Rideing. There are some, who in strong and robust military Constitutions join *Arsenic* five or six times sublimed (which only divides its Parts) with *Quicksilver*, and make it up in Pills with Mucilages, and give eight or ten or a Dozen such a Day. But I am never for Snuffing a *Candle* with a *Cannon Ball*, when a Pair of Snuffers are at hand, which will do it more safely and cleanly, tho' perhaps

perhaps not so soon. These are dangerous and deleterious Medicins: tho' strong Persons may bear them for a time, yet they insensibly destroy them. The Observation on *Crises*, and *critical Symptoms*, so regular and certain, in *Southern Climats*, from the Regularity of their *Seasons* and *Diet*, will seldom take place in our *Northern Countries*; tho' I think the great Affair of *Evacuations* and *Alteratives* in *Fevers* of all kinds, ought to be before they come to their *State*; afterwards Nature is to be left to its own Work, with warm *Dilution* only.

#### A SCROPHULA.

§. 14. A *SCROPHULA* is a mere *glandular* Case; *viz.* where-ever an *Emunctory Gland* or *Glands* are durcably swell'd, obstructed, or *scirrhus*, whether *imposthumated* or not, there is some Degree of a true *Scrophula*. The *Glands* are the last and the least Organs of *serous Secretion*; the *Diameters* of their component *Tubes* are so infinitely small, and their *Circumvolutions* and *Plicatures* often so numerous, that, in delicate Nerves, and tender Constitutions, the smallest inattended Injury or Bruise, the least Degree of *Size* in the Blood, will tumefy and obstruct them, or if they be originally or naturally lax. They have special and particular *Membranes*, that coat and involve them; so that when they are tumefied and obstructed, their *excretory Duct* is thereby



## 166 *The Method of Cure in Diseases*

shut up, (as a full-stuff'd Purse shuts its Mouth strongest) that it can scarce be reach'd by Medicin, or empty'd by the Laws of the *Animal Oeconomy*; and this Coat, thus *Hermetically* seal'd, as it were, becomes a *Cystis* which can never be open'd, and nothing but *Excision* can extract it; and this Cause is so universal in all Countries where *Animal Food*, and strong fermented Liquors, are too freely used, that there is scarce an Individual that has not these *Scrophulous Glands*, internally or externally, in some one Degree or other, sooner or later. In *Britain* scarce a single Individual is without some Degree or other of the *Scrophula*, or *Scurvy*, as the general Causes of all their Miseries, at least after Thirty-five.

### *The KING'S EVIL.*

§. 15. IN early *Scrophulous* Distempers, (I call the *Scrophula* the first *Stage*, and the *Kings Evil* the second *Stage* of the same Distemper) I know nothing of any Efficacy to extirpat them, but the *mild Mercurials*, or rather *Quicksilver* itself, at least *Aqua Mercurialis*, with a *Vegetable*, or even a *total Milk Diet*, both long continu'd. In such Cases, especially in young Persons, the *scrophulous Glands* are all *incystated*, and there is no Possibility of opening or dissolving them. If they are external, they may be cut out; but if internal, (as is most commonly the Case) there is nothing to be done, but by sweetening and  
thinning

thinning the Juices, and thereby hindering their Compression from Fulness or *unroomy* Vessels or Bowels, to keep them soft and yielding, that they may not interrupt the *Circulation*, or the Play of the *nervous Fibres*. All the Use of dry'd *Sponge*, *Volatil Salts*, *Flag-root*, and the like, I think, trifling and delusive; even the *Wood-drinks*, tho' most *specious*, are here of no great Value. The most effectual Method I know, have try'd, or can conceive, is a total *Milk* and *Seed* Diet, *Quicksilver*, or some of its Preparations with *Millepedes* in Substance and unprepared, together with interspersed *Purges* and *Vomits*, which in time, if it does not totally dissolve or extinguish these *Glands*, or open the *incysted Tumours*, will dry them away, and the *Circulation* will find Means, and enlarge *Canals*, to do without them; as the *Navel-string* of new-born Infants falls away, when it is no longer of Use; or as the Blood, when an *Artery* is cut in two, in the larger Trunk, enlarges the lateral ones, and thereby brings the same Quantity of Blood and Spirits to nourish and cherish the circumambient Parts. At least the enlarged and *incysted Gland*, by the consequent Fluidity, Sweetness and Thinness of the rest of the Juices, will lie as easy, and give no more Pain or Trouble, than the *Nail* on one's Finger, unless it be *tumefied* and blown up by a high Diet. And I

## 168 *The Method of Cure in Diseases*

think *hereditary Scrophulous* Persons, especially those advanced towards the *Meridian* of Life, that suffer under these *Heart-breaking* Lownesses and Anxieties, consequent upon internal, *meseraick, scrophulous*, obstructed *Glands*, are as directly call'd on by Heaven to enter upon a *low* Diet, and *ponderous* Medicins, as if an Angel came from it to command them; and to continue it to the last of Life, if they would have free Spirits, and Freedom from Pain continu'd with them. The *Aqua Argentea*, or Silver Water, (which is two Quarts of Fountain Water boil'd with four Ounces of *Quicksilver* to one Quart) with *Milk*, *Jelly* of *Curran*s, of *Oranges*, or even with a little White Wine, would help them much: But a *vegetable* and *Milk* Diet is their proper and natural Food, as much as Seeds are that of small Birds.

### *An ASTHMA.*

§. 16. IN *Asthma's* and *Chronical* Affections of the *Lungs*, I know no better Medicin, than purify'd *Quicksilver* made into Pills with *Gum Ammoniac*, boil'd *Venice Turpentine*, or with *Lucatellus's Balsam*, and occasionally with *Mass. Pilular. Ruffi*, *Cochiæ minores*, or *de Aloe lota*, of any of these, two Parts, and one Part *Quicksilver* purified, as a Purge now-and-then, or the *Pilula Scillitica*, of the *Edinburg Dispensatory*: These, long continu'd with a soft, cool Diet, without  
any

any Liquor but *Barley Water*, weak *Mead*, or *Metheglin* for common Drink, will help much in the Cure of an *Asthma* in its first Stage. *Mercury* here, if in any Case at all, is a *Specific*; here its small Parts break the *Viscidities* and *Tenacity* of the *Serum* in the *Pulmonary Vessels*, and inlarge, like so many *Wedges* or *Stretchers*, the smallest *Arteries*, and widen their *Diameters*, to let the Blood circulate through them, that it may there be impregnated with the *Nitre* of the inspir'd Air. This Method, long continu'd, cannot fail to make the Fits easy, and at last totally to cure them, as I have often seen: For the absolute Cure of an *Asthma* depends on thinning the Blood, and stretching the *Pulmonic Arteries*: *Regimen* can only do the first, and *Mercury* in some Shape is likeliest to do the last. If the Cure has been imperfect, it is because this *Regimen* has not been constantly and exactly persisted in; or that the *Lungs*, or some of the great *Viscera*, have been quite spoil'd, or that *Life* has been too far advanced for a total Cure. And by this Method, early and long persisted in, two of the most common, yet most fatal, Consequences of an *Asthma* are prevented in Persons somewhat advanced to Maturity; *viz.* *Infecundity* and an *Ascites*, the first preceding generally the last; for if the Blood cannot freely and readily pass through the *infinitesimal Pulmonary Arteries*,  
and

## 170 *The Method of Cure in Diseases*

and between the *Bronchial Vesicles*, it can never be sufficiently broken and thinn'd, (the great End of the Compressure and *Mechanism* of the Lungs, and of the Cure of an *Asthma*) nor form'd into small enough *Globules*, nor (which is most material) can it be sufficiently impregnated with the *Nitre* of the Air, the great Principle of its Vitality; and so being gross, grumous and vapid, furnishes not sufficient Spirit and Vigour for *Fecundity*; and not being sufficiently comminuted, is not sent back with sufficient *Velocity*, or, which is the same, makes too strong a *Resistance* on the Extremities; so that, by its increas'd *Gravity*, it cannot return again with due Velocity and Vigour by the *Veins* to the *Lungs*; but first stagnates in the Feet and Ancles, and after bursts the *Lymphatics* of the *Abdomen*, putrifies the *Peritonæum*, and ouzes through the Sides of the thin, now rotten *lymphatic* Tubes and Canals. In Paroxysms nothing relieves like Squill Vomits, or daily Thumb Vomits, and *Lac Ammoniacum* in large Doses, made on simple Penyroyal Water frequently after.

### A D R O P S Y.

§. 17. A TRUE form'd *Ascites* is no more to be cur'd, than a confirm'd *Phthisis* from putrify'd *Lungs* or *Tubercules*. The *Lymphatics* are here burst, the *Peritonæum* putrify'd and consum'd, the *Grume* of the  
Blood



Blood become a *Clot* of viscous *Glew*, and the *Serum* a mere *Lixivium*. These can never be restored, and all that can be expected in such a State is a mere *palliative* Cure, to pass off this *lixivious Serum*, as fast as it drops into the Cavities, to keep the Passages of all the *Secretions* as pervious as can be, to take in things of as little Volume, and as soft and unactive in their Nature, as possible, and to endeavour to mend, thin and sweeten the Blood, as much as the Nature of the Distemper will admit; and I think these are all the rational *Intentions*, that in such a *Case* can be form'd. All violent Remedies, as strong *Vomits*, *Purges*, and *Diuretics*, are precipitating *Fate* only at the Expence of a little present Relief; they only empty, to fill the faster, by enlarging the beginning *Ruptures* of the *Lymphatics*. The acrid pungent Plants, with the cooling *acid Juices*, and the stimulating aperient *Salts*, seem to answer this palliative Intention best; such as are *Mustard Seed*, *Juniper Berries*, *Horse-radish*, *Aron Roots* compounded with *Salt of Tartar*, *Nitre*, *Wormwood*, *Sea Salt*, or the Lixivial *Salts* of Plants; on which Account *Mercurius dulcis* and *Alcalisatus*, and Salt of some diuretic Plant, with *Rob of Elder*, have such sensible Effects in this Distemper, as I have often experienced in its first Stages, and in young Persons; but nothing will do without a Diet  
of

## 172 *The Method of Cure in Diseases*

of the *Lightest* and *Least*, to prevent the forcing the *Serum* through the *Ruptures* of the *Lymphatics*, or the widen'd *Meshes* of the Sides of the Tubes. It is a vulgar Error, that *Water-drinking* is of dangerous Consequence in this Case; nothing is more *false*. Too great a Quantity of any Liquor is wrong, because, by its Weight, it may increase the *Rupture* of the *Lymphatics*; but this does not happen from the *Quality* of common Water, but the Quantity of it; for no Liquor is of a more innocent and beneficial Nature, so soft, light and cool, as pure Water. 'Tis true, in such a Case, the less of any Liquor, the better; but if any, nothing can exceed Sherbet, of Water and Juice of Oranges, sweeten'd with a little *Honey*; and I have known many a *Dropsy*, in free Drinkers, prevented by drinking nothing but Water, as it alone infallibly cures an *Anasarca* at last, if early begun.

### *An ANASARCA.*

§. 18. AS to an *Anasarca*, if no other dangerous Distemper be complicated with it, it being only an universal *Size* of the Blood and Juices, and a consequent *Relaxation* of the *Fibres* and *Solids*, whereby the Resistance of the Humours is stronger than the Force of the Heart and Arteries, the *Circulation* is slow from the Extremities upwards to the *Heart* and *Lungs*, whence the Feet or  
Hands

Hands become tumefy'd; a total and absolute Cure may be expected by first attenuating the Juices by the *ponderous* Medicins, such as *Æthiops*, *Cinnabar Alcalisatus*, with Gum *Guaiac*, *Nitre*; Salt of *Worm-wood*, with *Vitriolum Martis* towards the End, and the like; together with proper Evacuation, Vomits especially, and a low, cool, thin Diet; and then, when the Blood is thin enough, and the tumefied Parts subside, bracing with *Steel* and *Bitters*, or the *Acidulæ*, with constant Exercise. I have known this totally and absolutely cur'd by Exercise, and drinking nothing but fair Water alone; and I think Water-drinking can never fail, if the Party is not too far gone in Life, or is not naturally weak and delicate, or has not been long flagrantly intemperat.

#### A DIABETES.

§. 19. NEXT to an *Ascites* in its Nature, is a *Diabetes*, which is commonly call'd *Hydrops ad matulam*. I take it to be only a Symptom, or the last Stage of a hot and universal *Scurvy*, where, in a weak *nervous* Constitution, too high, hot, and inflammatory a Diet (at least for such a Constitution) has been long inadvertently persisted in; or when, in a robust firm Constitution, *spirituous* and burning Liquors, and salt and *high-season'd* Meats, have been obstinately indulged; whereby the Blood (being of the Nature of Milk)

## 174 *The Method of Cure in Diseases*

Milk) is broken and *fus'd* by the great Quantity of *animal* and *lixivious Salts* in it, which turns it, and separats the *Curd* from the *Whey*, as *Runnet* turns Milk; and so all the *Serum* runs off through the most patent Passages, or the new *Chyle* cannot incorporat with the old glutinous Grume of the Blood; and accordingly, in a deep and inveterat *Diabetes*, I have seen it run off the Patient in a few Days: A constant *Thirst*, a small, *low, hectical* Pulse, with great Oppression and Anxiety, are the *Symptoms* which distinguish it from the Floods of pale Water in *Hysteric* Cases, (which yet is of the same Nature, and differs only from a *Diabetes*, as an Infant from an old Man) which is very seldom attended with a *Thirst*, at least an intense and constant one: For as to the *Taste* of the Water, it will be pretty near the same in both; only in deep *Diabetes's*, the urinary Juices have a sensible Sweetishness, being deprived of all its Salts, which remain behind in the Mass. The Cure of a *Diabetes* is by all means to procure an Union between the *Grume* and the *Serum* of the Blood with the new *Chyle*, and to use only such Food as is already form'd into the Nature and Consistence of sweet Blood; and therefore, in a deep *Diabetes*, a total Milk Diet is even more necessary than in the *Gout* or *Phthisis*. *Chalky Waters*, (which may be readily known by  
their

their turning milky, upon forty or sixty Drops of *Oil of Tartar per Deliquium* pour'd into a Pint of them) as those of *Bristol*, and the Lime Stone Water by *Bath*, and such as no doubt may be found in many Places where there is Plenty of Lime-stone; *Hartshorn* Drink with *Gum Arabic*; *Barley Water* with Syrup of Comfry, and all such soft, cooling, *mucilaginous* Drinks, which give a Balsam and Union to the Parts of the Blood; a *Diet* of the same kind, *Milks* of all Sorts, soft Seeds, white young Meats, no *fermented* Liquors of any kind, and an Electuary of *Cinnabar*, *Bark*, *Rhubarb*, with the *Rob* of Elder, these, obstinately and rigorously persisted in, will at last sweeten, balmify and unite the Parts of the *Blood*, in those not far advanced in Life. But Errors in the *Nonnaturals* are here as fatal as in a *nervous Atrophy*, which constantly attends this Case; and I know no Disease but a *Phthisis* that requires greater Strictness; and I have always observ'd, that here (as in all *Nervous*, *Scorbutic*, and *Arthritic* Cases, when the Blood grows thinner, and the Distemper yields) there is a *Scorbutic Rash*, a *Miliary Eruption*, or Cutaneous Foulness, appears all over the Habit; just as in a Fit of the Gout, or an Intermittent, *Scorbutic Ulcers* and *Blotches* rise and appear in a State of Melioration of the Blood and Juices, when the Force and *Elasticity* of the Solids have



## 176 *The Method of Cure in Diseases*

have got in some Degree the better of the Resistance of the *viscid Fluids*; and very often a Rash, critical Ulcer, or Inflammatory or *Cutaneous Eruption*, unskilfully cur'd, stopp'd, or dispell'd, has been the Cause of a subsequent *Diabetes*; when Nature design'd to throw out of the Habit the *Salts* and *Sulphurs* of the Blood, and, by untimely and ill-judg'd external Applications, the *pec-cant* Matter is thrown back on the Habit. So necessary it is to understand the *Animal Oeconomy*, to be an accomplish'd *Surgeon*, much more to be a *Philosophical Physician*.

### INFLAMMATION *in the Eyes, and the HÆ-MORRHOIDS.*

§. 20. *Inflammations* in the *Eyes*, especially after the *Small Pox*, or in the *Hæ-morrhoid* Veins, call'd the *Piles*, and universally all Kinds of Inflammations in whatever Part, (which I take to be one and the same Distemper on different Parts external or internal) are to be treated with frequent gentle *Phlebotomies*, till the Violence and Acuteness of the Pain ceases, with a total Abstinence from all *Animal Food*, and fermented Liquors, cool Purges of the Salts with Manna, or the Lenitive or Diacassia Electuary, drinking plentifully sweet Cow Whey, or the Decoction of Quicksilver in Water; and for an extirpative Cure, and to cut off Returns, a long Course of *Æthiops* with  
Crabs

*Crabs-eyes*, (which is the best way to hinder the *Sulphur* in the *Aethiops* from gripeing or running into sicking *Diarrhæa's* in tender Constitutions) and rigid Abstinence from every thing that will heat, inflame or agitat too violently.

### The Gout.

§. 21. THE Gout, being also a violent *Inflammation*, first on the *Joints*, and then over the whole Habit, (shifting from Part to Part, till at last it fixes on the *Bowels*, and internal Parts) as much as an *Erysipelas*, or the *Rose*; is never to be greatly lessened, much less *eradicated*, or extirpated, but by *Mercurials sine Stimulo*, or their mild Preparations with *Gum Guaiac* and *Nitre* long continued, and a total Milk-diet, or Water-drinking, with the common animal Diet; perhaps this last alone may be sufficient, early enter'd upon in good Constitutions, which will certainly lessen and weaken all the after Fits, but will not extirpat the Distemper. All other Methods or Medicins to effect a total dureable *Cure*; all *Nostrums*, *Specifics*, or Alteratives besides, are mere *Trick*, or worse, to cheat *Patients*, and deceive weak and credulous Persons; for nothing but what will cure the most obstinate and intimat of all *Inflammations*, or Ixivialous, *Scorbutic* Habits, can relieve or cure the *Gout*. *Mercury* is mark'd out, and singled by the Appointment of the God of

N

Nature

## 178 *The Method of Cure in Diseases*

*Nature* to attenuat, open, deterge, and dissolve; and Milk and Water, and Seeds, to cool, nourish, and *balmify*; and both together are the only natural and necessary *Antidot* to obviat the *Cause* of the *Gout*. If an *Angel* should propose any other Method, or Medicin, as *Nature* is now constituted, he ought not to be minded. *Vegetables* of the soft, juicy, mild Kind, such as *Turneps*, *Potatoes*, *young Seeds* and *Plants*, and all much dress'd Garden-things, are much the same with *Milk*. But Milk and Bread alone is the only certain Remedy; about three Pints of Milk, and six Ounces of Bread in a Day. Those who have not the Courage to pursue this Method, or find not any great Inconvenience from slight and regular *Fits*, may keep it ever so (or at least till towards the *Decline* of Life) by a total Abstinence from all fermented Liquors, except, perhaps, clear unhopt Small-beer, or this Diet-drink, which I prefer, from *Experience* in this Case, to all other Kinds of Beverage: Take of *Raspings* of *Guaiac* Wood two Pounds, (or rather its *Bark* one Pound) a Pound *Loaf* of Bread much bak'd, hot from the *Oven*, a Pound of unbruis'd *Juniper-berries*, six *Seville Oranges*, roasted and slic'd, and a Pound of desputed Honey; put all these in a six-gallon Pipkin, and pour on them six Gallons of boiling Water, let them stand six Weeks in a warm Corner of a Room with a Fire; strain them off through a fine Lawn on the  
Cock

Cock into well-cork'd Bottles for constant Drink. This, as constant Drink, and white Meats for Dinner, with Milk Meats for Breakfast and Supper, and gentle Stomach-openers, as *Hiera Picra*, the *Pil. Ruffi*, or de *Aloe lota*, or, which I prefer before these, the *Rheum Quinquinatum*, made with *Bark* one Ounce, *Rhubarb* two Ounces, two roasted *Oranges*, *Juniper-berries* half an Ounce, *Snakeweed* and *Cochineal*, each a Drachm, in a full Quart, or thirty Ounces of White-wine, infus'd forty-eight Hours by a Kitchen Fire, strain'd and filtred: Of which four Spoonfuls should be taken at Night for a Dose, two, three, or four times a Week in the Intervals of the *Fit*; this gently evacuates and yet keeps the Solids tight and firm, but ought to be taken and continued during the whole Intervals. All hot Things, high *Cordials*, and strong either Meats or Drinks, (except when the *Gout* falls on the Stomach or Bowels) are adding Fuel to the Fire; and he that uses them will as surely suffer in Proportion, as he that handles burning Coals, or hot Iron, will be burnt. As to Sulphur, or rather its *Flours*, I still think it an excellent Remedy in the *Gout*, the most simple, safe and effectual of any, except the Method I have now described; as by its *Stypticity*, it constricts the Vessels, and by its purging *Salt and Oil* lubricates and evacuates (for Sulphur is but *Salt and Oil*); and if a proper Regimen and due Exercise were added to it, I am per-

## 180 *The Method of Cure in Diseases*

suaded it would do more in Time, than any one so simple a *Medicin* hitherto known, except *Quicksilver* and its milder Preparations, which, judiciously manag'd, I truly account the *Elixir Vita*, in this, and most *Chronical* Distempers ; but here a cool, soft, spare Diet is *nine* Parts of *ten* ; *Medicin* is only the other *tenth* Part. Gouty Persons have always strong Solids and Nerves, the Inflammation, Fever and Pain, and consequent Abstinence in the Fits, thins the Blood, and breaks the Cohesion of its Particles in every regular Fit ; and hence the high Spirits of the Gouty in the Intervals, and their long Lives.

### *The SCIATIC.*

§. 22. THE *Sciatic* is but the *Hip-Gout*, and, towards a lasting and durable Cure, is to be treated in the same Manner, and by the same Medicins, mentioned for the *Gout*. But being in its first Stages often but Topical, and that in gross *Cachectic* Habits, and scorbutic Constitutions, the sharp *Serum* and viscid Part of the Juices settles and gelatinises in the *Hip-Joints* or lower *Vertebrae* ; and there being surrounded with bulky and thick Muscles, and deep and large *Articulations*, becomes so fix'd and painful, as quite to disable and confine the Patient, it may require a particular Attention. And in this Case I have never found any thing so effectual and speedy as Pills made with *Alcalisatus*, *boild Turpentine*, *Aethiops* and *Nitre* ; these



these taken in a due Dose twice a Day with *Bath Waters*, *Batheing*, and interspers'd Purges of *Calomel*, have seldom failed in Time to effect a Cure, either by regular Fits of the *Gout* afterwards on the Extremities, or by a durable Recovery from the Distemper. But to prevent Returns, the same Method and Medicins are to be used as in the regular and form'd *Gout*. Large Doses of æthereal Oil of Turpentine with Honey, very often dislodges it in a few Days; but this is extremely sickening, and strongly vomits, unless much diluted with weak Sack-whey.

#### MENSTRUAL OBSTRUCTIONS.

§. 23. IN *Obstructions* of the *Menses*, and all their slow Irregularities, I have never found any thing so effectual, (if there was not a deep *Cachexy*; tho' some Degree of one is always necessarily attendant on such Irregularities, else they could not happen) as some of the mild *Mercurials* mixt with *Steel*, and the specific *Emmenagogues*, together with *Aloetics*; as *Æthiops mineral*, the *Trochisci de Myrrha*, and *Sal Martis* and *Extractum Quinquinae* made into Pills; the *Alcalisatus*, with the *Pilulae Gummosae*, and the *Limatura Martis*, and the like; the first by attenuating the Juices, and opening the Obstructions; the second by balmifying and rendering them consistent and uniform; and the last by giving a due *Tension* and *Elasticity* to the *Fibres* and Coats of the Vessels.

## 182 *The Method of Cure in Diseases*

This Method, duly persisted in, fitted to the Patient, wash'd down with *Bath* or *Spa* Waters, a Regimen, and due Exercise, will seldom fail, if interspersed *mercurial* and *aloetic* Purges be join'd. *Rubigo Martis*, *Ethiops*, and *Aloe* made into Pills with the *Acidula*, do the same.

### FLOODINGS.

§ 24. IN *Floodings* I know nothing like the *Bark*, *Eaton's Styptic*, (which in this Case I prefer much to *Helvetius's*, as being safer, cooler, and less rough and grateing) and the grumous Part of Sheep's Blood dry'd and powder'd, and apply'd plentifully both outwardly and inwardly. Every one knows the agglutinating Quality of *sweet Blood*, and I apprehend it is to this, that *Eaton's Styptic* owes its soft, mild, soldering Efficacy. *Steel Preparations*, even the mildest and most liquid, are more rough, harsh, and *caustic* here than is natural or fit for such tender and delicat Parts; the other is more mild, substantial and soft, to patch a Hole, or glew up a *Rupture*, or to give a Balsam to the acrid and inflam'd flowing Blood of the Patient; and I am confirmed in this by a Physician of great Worth and Candour who has great Opportunities of dealing in such Cases by his *Practice of Midwifry*. The same *Method* and *Medicins* must be used in all *Hæmorrhages* external and internal from whatever  
Part;

Part ; for they are all of the same Nature, and from the same Cause, *viz.* an inflammatory *Craze*, *Sharpness*, and *Size* of the Blood ; and are seldom attended with any dangerous Consequence in otherwise sound Habits. But the best Medicins in the World will do nothing here without a cool, soft, *balsamic* Diet, of which I know *Milk* in this Case to be the very best and most *specific*, as being Blood itself, only without the Colour, and so being endowed with the Quality of that very Medicin (Sheeps Blood) which I have mentioned as most *specific* in such Cases ; and I could venture my Life, that he who would live on *Milk* and *Seeds* only for some Time, should not be much hurt, or long suffer, by any *Hæ-morrhage*, unless some of the necessary Bowels were hurt deeply, especially after premitting two or three, or more *Phlebotomies*, as the *Symptoms* indicat.

### *The WHITES.*

§ 25. THE *Fluor albus* is only a Disease of *viscid* Juices, and *relax'd* Solids, or of the *Sphincters* of these Passages, through which the *Menses* pass. By the wise Contrivance of Nature, the Cavity that receives the *Organs* peculiar to the *Sex*, is larger in the *Female* than the *Male* ; the *Muscles* are bigger, and the *Arteries* of a larger *Diameter*, and a greater Quantity of Blood is conveyed thither for the *Nutrition* of the *Fætus* at the Time of Breeding, which at other Times ebbs and

## 184 *The Method of Cure in Diseases*

flows monthly in healthy Females, to prevent a *Plethora*, and consequent *Inflammation* or *Fever*. In Parturiency the *Fœtus* drains off this Superfluity ; and hence the greater Health of delicate parturient Females, which never lasts longer, if not critically managed. For all the Operations of Nature, all the animal *Functions*, are transacted with *Regularity*, *Order*, and *Mechanism*. There are at last found visible secretory *Organs* in *Fundo Uteri*, endow'd with proper *Sphincters* for this regular and *periodical* Secretion in the *Sex* ; when the *Blood* is sweet, and of a due *Fluidity*, the *Secretions* are made clean and free, and these *Sphincters* shut up close, like those of the *intestinal Secretion* ; when the Blood becomes *viscid*, or inflam'd, it weakens or relaxes these tender *Sphincters*, so that after the *grumous* Part, or the Blood *Globules*, is secreted, the morbid *Serum* continues to flow ; and hence it is, that this Distemper is rarely, or scarce ever to be cur'd, but by a total Change of the whole Mass ; and this is the principal Cause of *Infertility* and *Abortion* in Persons of Condition ; for the *Fluor Albus* arises from small Wounds or *Ulcuscula* in *Fundo Uteri*, and must be treated accordingly : *Astringents* therefore may palliat it for a Time, but it will ever return. I know, from Reason and Experience, there is nothing sufficient for a durable *extirpative* Cure, but what will mend, attenuat,

nuat, and sweeten the whole Mass of the Juices, and brace and strengthen the Solids; a total *Milk* and *Vegetable*, or *white Meat* Diet, Air, Exercise, with the mild *Mercurials* and Sweeteners, and then gentle Tighteners (Steel and Extract of the Bark) with cold Bathing, are alone sufficient to perfect such a Cure in delicat Constitutions in Time; and this Distemper generally afflicts the most lively, the most polite, and amiable of the *Sex*, and almost always makes them *infertile*. *Cinnabar* natural and factitious, *testaceous* Powders, *Extract* of the *Quinquina*, *Terra Japonica*, and the like, made into Powders or Pills, with Asses Milk, a cool Diet of the white Meats, and the weaker *Acidulæ* for Drink only, are what I have found most successful. But few will have Patience and Perseverance to go through with this tedious Cure, and very often by Neglect, or a *Mal-Regimen*, they turn *consumptive*; for this Distemper being really internal, and from *Membranous Ulcuscula*, will at last reach and affect the *Lungs* themselves, and cause a *Phthisis Pulmonum*, as generally, where these *Ulcuscula* are very malignant, there are *Tubercles* also in the *Lungs* beginning, or *meseraic scirrhus Glands*.

#### A CONSUMPTION.

§. 26. NEXT to *Hysterics*, or *Nervous* Diseases, a *Consumption* is the most fatal and destructive Distemper that afflicts the Young  
and



## 186 *The Method of Cure in Diseases*

and Delicat in this Island; and indeed there is such a Connexion between high *Hysterics* with Fits, and a *Phthisis Pulmonum* with *Tubercles*, that they generally and naturally slide into one another; and both are the fatal Distempers, that afflict or destroy the noblest *Spirits*, and finest *Genius's*, of this Island, as every one who has been attentive must have observ'd: And I never once had Occasion to attend to the whole Course of a *Consumption* from Beginning to End, but I constantly observ'd, that high *Hysterics*, and great *nervous Symptoms*, were the first Stage, or *Elements* of a *Phthisis*. And I always foretold, that these Symptoms (especially in tender, delicat, lively young Persons) would terminat in a real sensible *Phthisis Pulmonum*, if not prevented or remedied; and when the first nervous *Stage* of a *Consumption* was not attended to, or not remedy'd, it was never to be cured afterwards in the following *Stages* or Degrees; and hence, to a thinking, reasoning *Physician*, the Necessity of a low cool Regimen in *nervous* Cases of any Degree, will be manifest. And a *Phthisis Pulmonum* is no otherwise to be cured, or treated, than high *Hysterics*, viz. in the first Stage by the mild *Mercurials*, with the volatil and foetid *Gums*, or *Lucatellus's Balsam* made into Pills, or *Gum Ammoniac* malax'd with *Alcalisatus*, *Aethiops*, *Cinnabar* native or factitious, or *Quick-silver*

*silver* itself duly purg'd, *Asses Milk*, with the *Testacea*, a total *Milk* and *Seed Diet*, Air, Exercise, daily *Friction*, and cleansing after with a coarse Cloth dipp'd in cold or warm Water, according to the Season. If this Method were timeously, rigidly, and obstinately persisted in, some of the noblest and brightest Spirits this Age or Country produces, might be preserved. But it is seldom enter'd upon with any Exactness till it is too late, and the Distemper has got too deep a Root in *Tubercles*, *Ulcers* or *Ruptures* on the *Lungs*; and then a total Cure is not to be expected; a palliative one is all that can be pretended. In a Word, if *Hysterics*, as well as a *Consumption*, are not cured by the mentioned Method and Medicins, there is no Possibility of an extirpative Cure, or, indeed, any tolerable Degree of Ease, but by a total *Milk* and *Seed Diet*, with frequent interspers'd gentle Emetics, which will infallibly cure totally, if any human Means possibly can.

#### J A U N D I C E.

§. 27. A *Jaundice* is an Obstruction in some of the Parts or Appendages of the *Liver*, or perhaps in its whole Substance, and generally either of the *Porus Biliarius*, the *Ductus Cholodochus*, or both; from a Viscidity, Grossness, or ill Condition of the *Bile*; or from bilious *Stones* and Concretions in the *Gall Bladder*

## 188 *The Method of Cure in Diseases*

*Bladder* itself, from the same Cause. The *Bile* is a Liquor drawn out of the Blood, and elabor'd in the *Liver* to antidot the too great Abundance of too gross, and too many *Salts*, and *Oils*, and *Sulphurs*, mixt in the Blood, thro' Intemperance and Excesses in too rich and too high Meats and Drinks. The Author of Nature wisely foresaw, that human Creatures would not always follow, and continue in the *Lightest* and the *Least*, nor would be contented with *vegetable* Food, and plain Water, but would lust after the Blood and the Flesh of their Fellow-creatures, and wallow in fermented, strong, and spirituous Liquors ; and therefore, to antidot the ill Effects of such a *Diet* for some Time, for a Trial of their Virtue, and to allow them the free Use of their Faculties for a Season, intended the wonderful *Organ* the *Liver*, the largest, most complicated, and the most artificial in the whole *Machin*, to draw and elicit, as by an *Alembic* from the Blood and Juices, the most deleterious, and poisonous Part of these high Meats and Drinks ; and even to make the extracted *Bile* useful and necessary to concoct and purify the *Chyle* from such strong *Aliment*, and so of a real *Poison* to make an useful *Antidot*, at least for a Time, and in Youth-hood. The higher the Food is, the larger the *Liver* necessarily grows ; and at last even so big as to fill almost the whole Cavity of the *Abdomen*. The *Bile*  
not

not only gives a *Balsam, Union, Homogeneity,* and Consistency to the various *Chyle*, but is the primary and most active *Stimulus* to the *peristaltic* Motion, by which the Superfluities of the Food, and its grosser indigestible Parts, are thrown out of the Body. In *Animals* that live on *Vegetables* and *Water* only, the *Bile* is only like strong *Elder Vinegar*, or *Verjuice*, with a little *Animal Oil* ; but in voluptuous Men it is like *Oil of Vitriol*, green, yellow and black successively, and is the *secondary* Cause of all the *atrocious*, excruciating and fatal Distempers that afflict *Mortality*. A temporary *Jaundice* seldom fails to succeed on a violent Fit of the *Colic*, which *Colic* is owing to the distemper'd *Bile* thrown too plentifully on the small, sensible, and tender *Guts* ; where stagnating, it stops the *Biliary* Passages, and so must recoil on the Habit. I know not so speedy and certain a Relief or Cure in a *Jaundice*, as frequent repeated active *Vomits*, which not only pump up the *Bile* collected in the *Primæ Viæ*, as it flows, and force off small *Stones* stopping the *Porus Biliarius*, or lodg'd in the *Gall Bladder*, as I have seen frequent *Vomits* do, but likewise attenuat the Juices, and open the *Glands* of the *Liver* itself. Plenty of soft diluting *sulphurous Water* (the *Bath* especially) a thin, cool, liquid Diet of *Broths*, *Milks*, or *watery Seeds*, *Fomentations*, and *mercurial* soft *Plaisters* on the afflicted Parts,

the

## 190 *The Method of Cure in Diseases*

the Liver especially, will most readily cool, relax and open; and since the Nature of the corrupted *Bile* comes nearest to a *saponaceous* Solution, to supply its Place with Pills of *Alicant Soap*, *Quicksilver*, or *Æthiops*, *Salt of Wormwood*, and *Resin of Jalap*; both to open, deterge, and sweeten the Juices, and to scour and clear off the *Mucus* of the foul internal Coats of the Vessels; great and strong Doses of Soap taken at once I have seen sometimes succeed; but I think it has not been so much from its *specific* Virtue, as the violent and repeated Vomitings it excites in some Constitutions. But as a *Soap* (though the best artificial *Succedaneum* to vitiated *Bile*) is, to some, so nauseous and sickening in the Stomach, that they cannot bear it long enough to have its due Efficacy, I think the best and most effectual general Method in *Jaundices*, is *Vomits* often repeated, perhaps every three or four Days at first, *Rhubarb* and *Quicksilver* made into Pills with *balsamic Syrup*, wash'd down with Barley Water acidulated with the Juice of Oranges, and sweetened with Curran-Jelly, or with sweet Cow or Orange-Whey, no fermented Liquor, but as a *Cordial* on Extremities, a Diet of Milk, Broth, or white Meats, Air, and Exercise as they can bear, a long Use of *sulphurous Waters*, with Bathing in them, and the general Methods for sweetening, attenuating, and opening Obstructions.



structions. I have seldom fail'd, if call'd in Time, by frequent *Vomits*, Pills with *Æthiops*, *Soap*, and *Salt of Wormwood* wash'd down with *Orange-Whey*, and a very cool, low Diet, to bring about an extirpative Cure in Persons of a tolerable Habit, not too far gone in Life.

### The SCURVY.

§. 28. I CALL that a *Scurvy*, or a *scorbutic* Habit, when the Blood and Juices are much and throughly saturated with *saline* and *sulphurous*, or *fry* Particles, with a thick *Buff*, or the Curd of a liverish Consistence, a *yellow Serum*; whose *Symptoms* are generally an habitual white, or *foul crusted* Tongue, a large red *Brickdust Sediment* in the Night-water, but with great Varieties; inso-much that when the *Perspiration* is stopp'd, or the *Animal Functions* labour, the Water is *pale, clear, and copious*, so as to seem to threaten a *Diabetes*, (and then the *Hysteric* and *nervous Symptoms* follow quick) a Burning in the Hands and Feet, and a preceding Coldness or Chilness in them, *Blotches*, *Scales*, *Pimples*, or Heats over the Body, in the *Breast, Back, Thighs*, and *Peritonæum*, with frequent *bilious Vomitings*; the *Serum* of the Blood is sometimes *saltish*, even to the Taste, and its *Grume* liverish, viscid, and cohesive, tho' perhaps without a visible *Buff* on the Top; for then the Case is very bad  
and

## 192 *The Method of Cure in Diseases*

and far gone ; the *Dejections* are various and uncertain, according to the Nature and Quantity of the Food, but rarely figur'd ; interrupted and broken Sleep, and scarce any comfortable Refreshment from it ; often a *Thirst* in the Morning, and on some strong *Hawkings*, throwing up Bits of blackish or bluish *Phlegm*, after which they are easier for the Day, tho' scarce ever in perfect, placid, and serene Health, but always *restless, anxious, unconstant, precipitat* and *passionat* ; the *Liver* is then beginning to be faulty, obstructed, or *scirrhus* ; and this is the fundamental Distemper, the productive Cause, and, as it were, the *Base* of all the high *Hysterical* and *Hypochondraical* Symptoms, of all the *Vapours, Lowness of Spirits, Flatulence, Spleen, Fits, Convulsions, Epilepsies and Apoplexies*, to which the People of Condition, of this various, watry, and turbulent *Climat*, are subject ; and differ only according to the Frame, Age, and Manner of Living of the Person. All these *Symptoms* proceed from, and are caused by, viscid Juices, saturated and over-stock'd with too many *saline, sulphurous, or inflammatory* Particles, which first produce a Labour and Struggle of the *Circulation*, and obstruct the *Perspiration*, and then affect the *Viscera*, by making Obstructions in the *Lungs*, whence *Asthma, Phthisis* and *Pleurisy*, or *Peripneumonia* ; or in the *Liver, Spleen, or Peritonæum*, and  
thence

thence *Faundice*, *Dropsy*, or the *incystated Glands* of the *Breast*, *Abdomen*, or *Mesentery*, become scirrhus; and lastly the universal *nervous System* is thereby affected, perhaps all at once, or sometimes one Part sooner than another, according to the original *Make*, and the Degree of the *Taint* communicated by the Parents, or the Materials of the Excesses. And therefore I never knew a more proper Designation of various oppress'd and anxious Distempers than *Scorbutico-nervose*, viz. those where no particular distinguishing *Symptom*, or sensibly corrupted and spoil'd *Bowel* above another, was yet discernible, so as to give them a Designation from such a State of corrupted, viscid, *saline* and *inflammatory* Juices, and pickled, broken and relax'd *Solids*. For a *palliative* Cure in its first Stages, and to keep the Distemper at a Bay, I know nothing so effectual as drinking sweet Cow-whey, especially in the Summer Months, chewing *Bark* freely in the Forenoon, to keep up a due *Tension* in the Solids, and *Rhubarb* at Night for the same Purpose; and at the same time to carry off the *Secretions* of the *Glands* of the *Alimentary Tube*, which always are discharged upon the Common-Sewer of the Body, viz. the *Intestines*, and to carry off likewise new-generated *Superfluity* and Fuel to the Distemper; a light white-meat *trimming* Diet, little or no fermented Liquor, but small *Spruce New-England Beer*, or the *Gout Diet-drink* for-

## 194 *The Method of Cure in Diseases*

merly mention'd, Air and Exercise, the Flesh-brush used Morning and Night, to rub off the Salts and Scales, as they are secreted by the *perspiratory Ducts*, and to allicit the Circulation towards the Surface; and constantly after washing the Body all over, and that strongly and much, with a coarse Towel dipp'd in Water, and drying with one well air'd; which is a true, but a more constant and uniform cold Bathing, without the Shock and Violence on Nature, from Plunging. But if this *Distemper* is come to great Heights, or advanced towards its last Stages, with high, acute and anxious *Symptoms*, so as to threaten an Alienation of the Faculties, insupportable *Terrors* and *Panics*, total want of natural Rest, *Fits*, *Convulsions*, or *Syncope*s; nothing will then do, but Milk and Vegetables, for Food; frequent *Vomits*, *Mercury*, only in its milder Preparations, applied and fitted to the *Case* and *Constitution* of the Patient; but in their most simple and natural Preparations; with repeated small *Phlebotomies*, which gradually lessen the *old briny Mass*, and give Room for this sweet and soft Supply, from the Diet, to enter the Habit; and with other proper Cleansings of the Stomach and Bowels, by *Vomits*, *Rhubarb*, or *Aloe*, as the *Symptoms* indicat. I think this the shortest, safest and most effectual Method the Nature of Things, or the *animal Oeconomy*, will admit, in this universal and *epidemical* Distemper of *Britain* and *Ireland*, pointed out by Reason, and justified by

by Experience ; few or none ever failing of a perfect Cure, or a notable Relief, in this Method at last, who have not the *Viscera* intirely destroyed, or have Time in the common Duration of Life for a total Cure ; and even in that Case, the Pains and *Symptoms* will be less, than under any other Method and Medicins, the Time of their Dissolution will be prolong'd, and their Departure render'd less violent and torturing. Living on Milk and Vegetables, drinking sweet Cow-whey all the Summer Months yearly, will keep this Distemper long under, and at a Bay ; all cooling, diluteing and thinning Foods will help it, particularly living much on *Lettuce* in the hot Weather, boiled or raw.

### The COLIC.

§. 29. THE *Colic*, either in the *Stomach* or *Bowels*, is generally the Beginning of some other translatable or sitting severe *chronical* Distemper, *viz.* of the *Rheumatism*, the *Gout*, of *Hysteric Fits* and *Convulsions*, the *Jaundice*, *Palsy*, *Epilepsy*, or *Apoplexy*. A constant Heart-burning, sour or putrid Belching, (as of rotten Eggs) throwing up *green*, *yellow* or *black Choler*, are often its *Harbingers* ; which, if not remedied, seldom fail to bring on violent Fits of the *Colic* ; and all of them are produc'd by Excesses in the *Too-hot*, *Too-high*, or *Too-much*, in respect to the Constitution of the Party. The Blood and Blood-ves-



## 196 *The Method of Cure in Diseases*

sels, the *Glands conglobat* and *conglomerat*, being then full of ill-condition'd Juices and Chyle, will no longer receive the daily new Recruits thereof, which stagnat and recoil on the *Chyliferous Duct*, where they first *acidulat*, and then *putrify*; and occasion first these Heart-burnings, sour and rotten Belching, and afterwards *bilious* Vomiting, Fits and Convulsions, by the Overflowing and ill Condition of the *Bile*. The common Distinction of *nervous* and *humorous*, or *bilious* Colics, I take to be founded only on the Difference of the Constitutions of the Subject; and they are not different in Nature, or ought to be differently treated, but in the *Doses* of the same Medicines; for there is no Difference but in the Degrees of the same Substance, between the Vapour or Smoak arising from hot Water, and the Water itself. The *Cure* of the *Colic* lies in cleansing the *Stomach*, as often as the *Symptoms* indicat, by repeated *Vomits*, and the Intestins by warm *Stomach* Purges; among which I prefer what I call the *Rheum Quinquinatum*, in this Case, *viz.* Bark, Rhubarb, Bitters, Aromatics, and roasted Oranges infus'd in Wine; four Spoonfuls of this, or equal Parts of it with *Tinctura Sacra*, taken going to-bed every Night, or every other Night, or *pro re nata*; the Reasons of this *Composition* will be evident from what has been already hinted. But, besides, the  
Patient

Patient must use a very moderat Diet of the common Food, and a total Abstinence from *fermented* Liquors, and drink nothing but Toast and Water, *Bath, Spa, or Pyrmont* Water to his Meals. Many I have totally cured of habitual *Colics* by drinking nothing but Toast and Water tepid, especially after first having cleansed the Stomach and Bowels by a few Vomits, or some Doses of the mentioned Mixture. What is here advanced, will equally serve in most or all of the Disorders of the Stomach and Guts, or the *chyliferous Tube*, that do not depend on some *specific* Disorder in the Habit translated upon them, such as the *Rheumatism, cutaneous Defedations, Gout, or Scrophula*, whose Treatment has been already directed.

#### VENEREAL DISTEMPERS.

§. 30. I SHOULD here put down my Thoughts on *Venercal* Distempers, but that the late Treatise of *Chirac de Re Venerea* has made every thing that can possibly be said on that Subject useless; he having treated it, and many other *chronical* Distempers united with, or akin to it, with a Justness, Fullness, yet with a Simplicity and Perspicuity, that renders that Treatise one of the most useful Books in the Practice of *Physic*, that has appear'd since *Sydenham's* Time. I shall here only take Notice of two things concerning this Distem-

## 198 *The Method of Cure in Diseases*

per: 10. That I cannot be of Opinion, that either the *small* or the *great Pox*, was originally a Distemper peculiar and appropriated to any certain Time or Climat, or *endemic* any-where, no more than the *Itch*, *Leprosy*, or *Plague*. A particular *Air*, *Climat*, original *Frame*, *Manner* of Living, *epidemic* Vices, and the like, may vary the *Symptoms*, exasperat and increase the Malignity and Degrees of one Distemper, called by such a Name, more than another; as particular *Species* of Plants differ by *Culture*, *Sun*, and *Soil*; but that they should alter the particular Nature and *Species* of a Distemper, by which it is distinguish'd from all others, I think, is unnatural, *unphilosophical*, and absurd. Diseases have a general Nature and *Symptoms* from the Habitudes of the Patients, from the *Climat* and *Country*, the *Air* and *Food*; and they have a particular Nature from their *Semini*um; and they have Degrees or *Symptoms* from the Vices and original *Formation* of *Individuals*. I take the *Essence* of a *Venereal* Distemper to arise from the Nature of that particular *animal Salt* which abounds in the *Spermatic Organs*, and in the Substance therein generated; and, to speak more explicitly, I take it to be a subtle, active and caustic *Alkali*, less sublim'd and volatil than that which is the Cause of the *Pestilence*, and infinitely more *fine* and volatil than our most perfect common *volatil animal Salts*. When *Lechery*,  
*Climat*,

*Climat*, *Nastiness*, and various *Commixtures*, a hot Diet, and Laziness, have co-operated and fermented to their Height, these *Salts* turn acrid and *caustic*, and so produce what is called the *Great Pox*: In lesser Degrees it has weaker *Symptoms*, but has one general, adequate, and *specific Cause*, viz. an Abundance and Exaltation of *caustic*, active *animal Salts*, actuating *spermatic* Substances of all kinds; but is envelop'd and sheath'd with a soft mild Jelly, when innocuous; and to the Activity, *Stimulus*, and Titillation, of this *volatil Alkali*, *Lechery* and its Sensuality is owing. *Salts*, especially *volatil Alkali's*, are the great Promoters of *Salacity*, as is evident in *Goats*, *Pigeons*, *Sparrows*, &c. And that which was the *Burning* in *England* some Ages ago, with all its Symptoms, was really the same in Kind, though not in Degree, with the *Haws* in *Ceylon*, only exasperated and sublim'd higher by the inoculated Ferment, from that particular *Island* and *Climat*; just as the *Leprosy* of the *Arabians* and *Greeks* is specifically the same *Distemper* with the *Scurvy* and *Itch* of the *Germans*, and other *Northern Nations*; for the Difference of *Climat*, *Regimen*, and *Habitudes*, alter in some Degree the specific Nature and Kind of Things. 2<sup>o</sup>. That a low, cool, very abstemious, nay a total *Milk and vegetable Diet*, is as necessary and useful sometimes, if not more, in *Venereal Distempers*, than in any other *Chronical Diseases*

## 200 *The Method of Cure in Diseases*

whatsoever; and if *Mercury*, and its Preparations, make not always a total, perfect, and lasting *Cure*, it is because a *Regimen*, strict and parsimonious, has not been added to it for a due Time, or that some of the noble *Organs*, or the intire System of the Solids, are putrified by it. 'Tis notorious, that the *Dutch Mountebank Ibra*, by no other Art but his Raisins, and dry Bisket Diet, with a very slight and simple *Mercurial Pill*, *Guaiaac Diet-drink*, and *Sweating*, cured *Venereal Distempers*, *nocturnal Pains*, and *carious Bones*, that had defeated the most effectual Medicins of the *College*: And a great *Admiral*, when he went into warm *Climats*, cured all his infected Sailors with tying them down to live on nothing but *Water-gruel* and *Cream of Tartar*, for *three Weeks* in the slighter Cases, and for *six Weeks* in the deeper; and I am satisfy'd, a strict, spare Milk and vegetable Diet, with no Drink but pure Element, a Decoction of the *Woods*, or *Spruce-Beer*, would cure, and carry it off as effectually, as it does other *Chronical Distempers*: But I readily own, that *Mercury* and its Preparations, and *Guaiaac* and its Preparations, will quicken and facilitate the Cure one half: As to other Evacuations, I have no Opinion of them, but to drive the peccant Matter out of one Part of the *animal Body* to another more improper: And as *Mercury*, and its Preparations, with a low Diet, is the sole Cure of the *Pox*, so it is of all other *Chronical Diseases* whatsoever;  
and



and if *Venereal* Distempers are now a weakening in their Malignity, as it is said; it is because the more frequent Use of *Mercury* has destroy'd the Force of that caustic Salt in its Sources, and thereby the *Acrimony* and *caustic* Nature of its *Seminium*, in those who are generally the Propagators of it; *Mercury* and its Preparations being now used in most *chronical Distempers*.

§. 31. I SHOULD say something here of the *Stone* and *Gravel*, but that since the successful Experiments on Mrs. *Stephens's* Medicin, and since it has been examin'd and approv'd of by the Members of the *College*, and its Efficacy explain'd and accounted for, from the Principles of the best natural *Philosophy*, and its Form garbled and polish'd by two of the *worthiest Men*, and most accurat Observers of this Age; all I can possibly suggest, can be of little Value or Use. Only since it has been surmis'd by some, and contradicted by none, that *vinous Beverage* quickens and promotes the Efficacy of the Medicins; I think myself obliged to say something to this seeming *Objection* to one great Principle I have laid down (without Exception) in this Treatise, *viz.* That sole Water-drinking, in all Cases, is one of the surest Means to preserve or restore Health, and that strong fermented Liquor, much less *vinous Beverage*, (except as a Medicin or a *Cordial* on *Extremities*) is not an Institution of Nature, nor conducive to Health.

## 202 *The Method of Cure in Diseases*

Health. That Mrs. *Stephens* did not advise *sole* Water-drinking under her Medicin, but rather directed the contrary, is no great Wonder; it might have too much discouraged the Use of a Medicin, nauseous in itself, and requir'd in large and frequent *Doses*; and that the *Gentlemen* that have been at most Pains to discover its Nature and Efficacy, have said nothing for or against *sole* Water *Beverage* under it, might be for want of *Cases*, where the Patients drank Water only under it, to make the proper Experiments by. The only Reason I have learn'd that is given for drinking Wine under it, is that thereby the *Urine* is render'd more *Alcalin*, and consequently more efficacious to work on the *Stone*: But surely this would be too frivolous for such ingenious and penetrating Gentlemen to offer as solid, and so could not come from them, they well knowing, that *fermented Menstruums* rather destroy than promote the *Alcalin* Virtues of Medicins; for the same Quantity of *alcalious* Matter, impregnating an equal Quantity of an *aqueous* and a *vinous Menstruum*, will render the first much more *alcalin* than the second. Fermented Liquors harden and consolidat the *alcalin* Particles, as we may observe from unslak'd Lime, which will be much sooner and more fully broken and dissolv'd by a *watery* than by any fermented *Menstruum*; and it is well known, that Water is the specific Dissolvent of all Salts. But  
that,

that, in my Opinion, which should totally discourage fermented Liquor Beverage under all *Lithontriptics*, is, that it is universally agreed, that *Stone* and *Gravel* owe their Origin and Cause solely to the *Tartar* or *Salts* of fermented Liquors, perhaps also to the *animal Salts* of high Food, either in Parents or Posterity; and surely the Medicin would work the quicker on the *Stone*, at least have less to do, while that which is the Cause of its Accretion were intirely remov'd: And the Physician *Dolæus*, tormented both with Gout and Stone, found a Milk Diet the best Cure for both, and advis'd it equally in both \*. *Cyprianus*, who had cut fourteen hundred Patients for the *Stone*, affirm'd, that among all those there was not *one* who drank any thing but small smooth Ale, or aqueous Liquors only. They are scarce ever subject to it in the Eastern Countries, at least the Natives, who drink little but Water †. I have had Patients under this Medicin for the *Stone*, much tormented with bloody Water, which Water-drinking only has intirely stopp'd, except on violent Motion; and which, on the drinking the *least Wine*, has return'd, even without Motion. I have known *one*, who, before Mrs. *Stephens's* Medicin was discover'd, was so violently tormented with the *Stone*, that he had sent for

\* See *Dolæus* on the Cure of the Gout by a Milk Diet.

† See *Kolben's History of the Cape*.

## 204 *The Method of Cure in Diseases*

Mr. *Chefelden* to cut him, who finding him under so bad a Habit, durst not attempt the Operation, but advis'd him to a low, cool, soft Regimen, and Barley-water-drinking, to mend his Constitution; whereby he soon became so easy in some time, that he thought no more of that painful and dangerous Operation. In a Word, it is my Opinion, in this, as I certainly know in all other painful and dangerous *Chronical* Distempers, that sole Water or unfermented Liquor *Beverage*, under their proper medicinal *Antidots*, would much quicken and facilitate the Cure: In slighter and less atrocious Distempers, I can allow a little *compounding* the Matter, between *sensible* Pain and *sensual* Pleasure, I say, in other milder Cases; but in the *Stone* and *Gout*, I should think, would not admit even this, because here the Cause of the Distemper is increas'd and enrag'd by this fatal Indulgence.

§. 32. THE *Seminium*, *Elements* and *Principles* of *specifically* different Distempers, are the several different Sorts of *Secretions* (their *specific* Nature and Qualities, and the Figure and Laws of *Attraction* of their constituent *Particles*) made by the different *Glands* and Strainers of the *animal* Body. Thus the *Mucus*, Phlegm and viscid *Serum* separated by the *emunctory Glands* of the *Nose*, *Throat*, *Wind-pipe*, *Lungs*, and *alimentary Tube*, design'd by  
Nature

Nature to sheath, lubricat and preserve the *Elasticity* of these *Organs*, when viscous, saltish, or morbid, I call the *Seminium*, or Principle of *Coughs*, *Asthma's*, *Pleurisies*, *Scirrhus's*, *Consumptions*, &c. The *Bile*, when viscid, vitiated and corrosive, I call the *Seed* and Principle of the *Scurvy*, *Jaundice*, *Colic*, *Dropsy*, hot and inflammatory *Ulcers*, and the *Cancer*. The *Serum* of the Blood, when thick, sharp, urinous, and *caustic*, is the *Seminium* and Cause of the Rupture of the *Lymphatics*, of *cutaneous Defections*, the *Leprosy*, *Small-pox*, an *Ascites*, or Dropsy. The *perspiratory* Matter, which, when a Person is healthy, steams freely from the whole *Surface*, (like the Smoak of Water from a boiling Pot) when the Blood becomes thick, sily, and viscid, and its *Particles* not sufficiently small, nor duly broken and *fin'd*, by the *digestive* and concoctive *Organs*, and can pass no more through the *Skin*, but is confin'd to, and recoils upon the *Habit* on the Bowels and Cavities, produces *Flatus*, *Anxieties*, *Depressions*, and Lowness of Spirit; and when it taints and spoils the *Viscera*, it causes *Fits* and *Convulsions*, and all the Train of *nervous* Distempers. So the *Sperm* and *seminal* Substance, when the *specific animal Salt*, which is the Cause of *Lust* and *Lechery*, is high, hot and corrosive, through *Climat*, *Luxury*, *high Food*, *Laziness*, *Nastiness*, and various *Commixtures*, begets *Pains*,

Cor-



## 206 *The Method of Cure in Diseases*

*Corrosions*, Inflammations, Ulcers, and *phagedænous* Tumours on the tender and delicate Parts of *Generation* first; and at last spreads all over the Habit like a *Cancer* or *Plague*, and consumes both Flesh, Skin and Bones. Its Time of Appearance in any Country depends on the Degree of its Malignity, and it is called by new Names from its new *Symptoms*; and yet it is all that time but one and the same *specific* Distemper, in various and different Symptoms and Degrees of Malignity. I think this the Cause of the *Great Pox*. For Distinction's sake, I observe three Kinds or Degrees of *animal Salts* or *Spirits*, (though their Degree be infinit, as that of all Qualities) that which we call our common *animal Salt* or *Spirit*, as that of *Hartshorn*, *Silk*, *Sal Armoniac*, and other *animal* Substances, which too are real *Caustics*; that which produces the *Plague*, which is the highest Exaltation, *Sublimation*, and as it were the last Division and *Subtilisation* of these *volatil animal Salts*; and that which produces the *Pox* and the *Cancer*, which is more coarse and fix'd, and, as it were, a *Medium* between the other two, and may be therefore broken, melted and dissolv'd by the fine *Globules* of *Mercury*, and constant Water *Beverage*. From all which it is evident, as well as from Reason and Experience, that a proper, simple, thin and cool Diet is *nine* Parts of *ten* of all that is real or successful in *Physic*, and that Medicin is but the other  
*Tenth,*

*Tenth*, and that the *Author of Nature* has with infinit Wisdom and Goodness, in a great measure, put our Health in our own Power, so that almost *Quisque suæ Fortunæ & Sanitatis Faber*; especially when the Children are not palpably suffering for the Sins of their Parents, as is the Case of all *hereditary Distempers*.

---

C H A P. III.

*An ANSWER to most of the Objections against the Efficacy of a low, and of a vegetable Diet, directed for the Preservation of Health, and Cure of Distempers.*

§. I. **S**OME have objected, that by thus strongly pressing the *Lightest* and the *Least*, and confidently affirming, that *Temperance* and *Abstinence* have but one *Extreme*, the *Too-high* or *Too-much* in Food, I may seem to insinuat, that a *total Abstinence* may be the very best of all; or to think, that none ever hurt his *Health* by any Degree of *Abstinence* whatsoever. And yet it is a well-known *Fact*, that many have actually died by an obstinat Resolution to take no Nourishment; and that from some violent Passion, as *Love* or *Grief*, *Revenge* or *Discontent*, some have pin'd away, and put an End to their Days; that

## 208 *The Method of Cure in Diseases*

that by an obstinat Neglect of due and proper Nourishment, the digestive *Organs* have in time acquir'd an *analeptic* or *paralytic* State, that they actually could digest nothing; or that by long Fasting and Abstinence, the concocting *Ferment* or Juice in the *Stomach* and *Glands* has turn'd acrid or morbid, and mixing with the Blood, has corrupted and spoil'd the Juices, and caus'd *Diseases*, and at last *Death*.

§. 2. THE Whole of this *Objection*, and such-like, is mere vulgar Error, frivolous, and *unphilosophical*. I am here inquireing what is the *Law* of Nature in Diet, not by what Cunning or Craft this *Law* may be eluded. The *Author* of Nature declares his *Will*, his *Laws*, his Orders in material or natural Things, in the animal *Oeconomy* particularly, by general Effects differing in certain Proportions, according to different Circumstances; by placing us as it were between two *parallel Walls*, and *barring* us up either before or behind; and so it is then evidently his *Law* and Order, that we should only go backward or forward, as the *Bar* happens to be put. He has put *Valves* or Stops in the *Arteries* that *open* towards the Surface of the Body, and *shut* towards the Heart; and therefore I say it is his Law and Order, intimated by *them*, that the Blood should move forward towards the Surface of the Body, and not backward

to the Heart even in all *Animals*, (yet I know not, but by great *Intemperance* in strong Liquors, even these *Valves* are sometimes forc'd, and the Blood, by regorging on the Ventricles of the *Heart*, may there clott and harden, and thereby becomes the natural Cause of *Polypus's*) but it is not so in the *Veins*.

§. 3. WHEN I say, that contrary to the Nature of some other *moral* Virtues, (whose Perfection lies in the *Middle* between both *Extremes*) *Abstinence* has but one *Extreme*, the *Too-much* or *Too-high* in Food, I mean only, by a *strong Figure*, to take off the crafty *Puzzle* thrown in by some, that Persons may hurt their Healths, and endanger their Lives, by, say they, an ill-judg'd *Abstinence*. The wise *Author* of Nature has barr'd up the *Too-little* or *Too-light*, with Pains and Sufferings so intense and excruciating, as strongly declare, that it is not his *Law* and Order, that we should persist obstinately in them, but descend into that middling Quantity we are tolerably easy under. It is true, he has also barr'd up the *Too-high* and *Too-much* with Pains and Penalties, but they are neither so intense, nor so quickly fatal. The *Too-much* and *Too-high* will produce Diseases in Proportion to their *Degrees* directly, but they neither kill so soon, nor torture so much, as obstinate *Fasting* will, if it be possible to persist in it naturally. It is certain, that *Self-preservation* is an essential

## 210 *The Method of Cure in Diseases*

LAW of Nature; and yet from *Frensy* and strong Passions, we hear of its being defeated daily. We judge of the Nature, *Tribe* and Species of a *Plant* or *Animal*, by the fairest and best, and not by *monstrous* or accidental Productions in either *Extreme*; as this Death by Fasting implies a direct *Monstruosity*.

§. 4. WHEN I advise therefore the *Lightest* and the *Least*, I mean, To take regularly Something and Somewhat; for Nothing neither admits of Degrees nor Qualities. Suppose (to shew the Absurdity) a Man took *half a Pound* of Bread and a *Pint* of Water three times a Day, what wou'd be the Consequence? The *Objector* thinks the Patient would certainly *die*; his concocting Juices would turn *acid*, and so spoil his Blood, and thereby he would *pine*, and at last extinguish; and yet *Cassian*\* tel's us, that the antient *Hermits* allow'd themselves but a Pound (or even less) of Bread with Water in *Twenty-four* Hours; and most of them liv'd to an *Hundred*, some to an Hundred and Fifty, others to Two hundred Years, without Diseases, and with great Serenity and Chearfulness. And Dr. *Barwick* tells us, in the Life of his Brother, who, in the late Civil Wars, had for many Years been confin'd in a low Room in the *Tower*, during the Usurpation; that at the Time of his going in, he was under a

\* *Vide Cassian's Conferences.*



*Phthisis*, *Atrophy*, and *Dyscrasy*, and liv'd on Bread and Water only several Years there; and yet came out at the *Restoration*, sleek, plump, and gay. Many such Instances I could produce, but it would be lost Labour.

§. 5. As to those who have starv'd themselves to Death, to alleviat violent Pains, high and unnatural Passions, Discontent, or a *Tædium Vitæ*, they do not properly belong to the general State of *human Nature*, and so have no Place in a Disquisition about the general Laws of Nature in the Human *Species* concerning Diet. Their Faculties, with the material *Organs* belonging to them, must be spoil'd and distemper'd; they are *Lunatic* and out of their natural Senses, (as all violent Passions are a temporary *Lunacy* and Madne(s)) and are no more to be instanc'd against the Law and Order of Nature as to Diet, *viz.* the *Lightest* and the *Least* Food a Man can be tolerably easy under, than *Self-murder* is an Instance against the great Law of *Self-preservation*. If I might tell my own private Opinion, it is, that where-ever these violent *supernatural* Passions of *Love*, *Grief*, *Revenge*, or Discontent, happen to such a Height, there is a deep *Cacochymy* there already; that the Juices are already inflamed or putrified, *acrimonious* or *arsenic*, and that the Solids and intellectual *Organs* are spoiled, relaxed or putrified, and disobedient

## 212 *The Method of Cure in Diseases*

dient to the *Will*, and rational Spirit; and either dissonantly play, and make a confus'd Discord, or possibly may be play'd upon by some foreign Spirit, like the *Obsess'd*; which in this *Dyscrasy* finds a proper *Organ* for its malicious Inspiration, as *Insects* or *Vermin* plant their Eggs on the Leaves of *morbid* Trees; but at least the Spirit, as well as the Body, must first be greatly distemper'd. But these last Solutions may be mere Conjectures, and as such I only mention them.

§. 6. BUT the most whimsical and unphilosophical Part of this Objection, is, that the *Archæus*, as some term it, or (which is the same thing) the inexplicable *Ferment*, in the *Stomach* and *Glands*, turning *acrid* and *arsenic* by Fasting, corrupts the Blood, and so causes Diseases and Death; which is merely to substitute *something* or *any thing* to supply the Void Ignorance has made, and thus *every thing* may be concluded from *any thing*. The true *Fact*, I think, is this: The wise *Author* of Nature has, by his own omnipotent Hand, originally and primarily form'd the *infinitesimal Solids* of all *Plants* and *Animals*; neither lifeless Nature, nor Matter and Mechanism, with all its Laws, being capable to frame the least original *Organ* or *Fibre* of either, as may be strictly demonstrated. It is certain from the Expences  
of

of Living, Action, and the Secretions, the Blood, but especially the new Bile, if not recruited, diluted and cool'd, with fresh *Chyle*, and aqueous Fluids, in some Degree, would turn hot, viscous and thick, and so produce Diseases of all kinds ; but then Water-gruel, Milk, and Garden-stuff, would be the very best and most effectual to prevent all these Inconveniencies, and keep it always cool, sweet, and fluid ; and of these there is no Measure needs be put, but by Calls of the Appetite, unless the Party be ill and diseas'd : For, by a necessary *Mechanism*, the animal *Fibres* and *Tubes* are set a playing, to take in Nourishment, and Materials for *Accretion*, *Evolution*, and *Extension*, from any Fluid or Juice next to them, whether good, bad, or indifferent ; and thus grow and extend, as far as their original *Stamina* admit ; after which they harden, fix and stop, the Juices thicken, and the *Vegetable* or *Animal* naturally and necessarily dies, and turns into Dust : And this is all that *digestive* or concoctive Powers can do ; they can only suck in by their *attractive* Powers, and by their *mechanic* Powers grind and comminute the Materials nearest the Orifices of their *Lacteals* and *Vasa inhalantia*, to fit them to plump up and extend these original *linear Solids*, till they arrive at their utmost Extension and Growth ; and this they will do from their own *inherent* original *Elasticity* and *Attraction*, directed by the

## 214 *The Method of Cure in Diseases*

Action and Influence of the *immaterial self-motive Spirit*, that governs and moves all the *Organs* and *Functions* of this *elastic Machin*; so that, like the *Root* of a *Plant*, the *Animal* is fed or nourish'd by a watery Mucilage, or the nearest fluid Mixture, whatever that be; as is evident from hence, that our Bodies may be fed and sustain'd by *Clysters*, *Fomentations*, *Injections*, *Transfusions*, and even *Steams* and Vapours, as really, though not so fully and durably, as by the Mouth and digestive *Organs*, without any *Archæus* or *Ferment*. All depends on the original *Elasticity* and *Attraction* of the Solids, and the Direction and Superintendence of the *immaterial* indwelling *Spirit*; and any fluid Mixture will do, that lies nearest; but what will most easily grind and divide, is fittest and best. It is true, as has been said, to keep the Blood cool and thin, and to have the Health the best it may be, regular Supplies of fresh *Chyle* are necessary; but *Water*, *Milk*, *Seeds*, *Fruit* and *Vegetables*, will do that best of any.

§. 7. ONE favourite and specious *Objection*, made by some *unphilosophical* Persons, against a low, cool *Diet*, is the Danger thereby from the over-abounding either of the too *alcalious*, too sweet and soft Juices, or the too *sharp* and sour ones; *one* or *other* of which, they say, *Seeds* and *Vegetables* may produce, and  
into,

into one of which, in their Opinion, they are naturally apt to run; at first into the *Too sweet*, and at last *Too sharp*, and both in their Turns. But the Experiments assign'd for Proof of this Objection are far from being decisive of the true Cause in the Cases objected, *viz.* that such and such Diseases are relieved or cured by *Acids*, or *alcalious* Medicins *respectively*, because, forsooth, Acids in the Air, and in the Mixture of *chymical* Liquors, destroy *Alkali's*, and on the contrary. Now I would desire those Gentlemen to consider, 1<sup>o</sup>. That there is no manner of Certainty, that *Acids*, or *alkaline Salts*, can operate in the *capillary* Vessels of living animal Bodies, after the same manner as they do in the open Air, and at perfect Liberty; because their Operation is and must be obstructed, or much altered, by the *attracting* Sides of the slender *Tubes*, (as we see in *Mercury* and Water in small glass *Tubes*) and by the constant Motion of the Particles of *animal* Fluids in the *Circulation*; whereas *Rest* is an indispensable *Condition* towards the free and full *Action* of the innate Laws, and the Properties of *minute* Bodies. 2<sup>o</sup>. It is a great Doubt with me, whether there be in Nature, antecedent to the *Tortures* of the *Fire*, (natural or artificial) any true, at least perfect *Alkali's*. I am sure the Appearances (*viz.* their *Fermentation* with *Acids*) may be more *philosophically* accounted for otherwise, *viz.*

P 4

from



## 216 *The Method of Cure in Diseases*

from their *specific Gravity and Attraction*, which are certainly their most *active Principles*, and likeliest to produce the *Appearances* under Consideration: And the *Figures* of the two different Kinds of Particles must greatly partake in the Effect, *viz.* from the *Particles* of the *Acids* being probably *triangular*, and highly *attractive*, and those of *Alkali's* being porous *Calx's*, whereby the sharp Points of the *Acids* will be sheathed or blunted in the Pores of the *Alkali's*; for though Nature, by the simplest Causes, produces various and surprising Effects, yet the infinitely wise *Author of Nature*, being here confined by the *Essence* of that Matter, which he has made, to some *Figure* inseparable even from the least Particles of Matter, no doubt would chuse the fittest, of which these two mentioned seem the best contrived. 3°. I could never conceive, that Health and the Cure of Diseases (being so necessary a Qualification for all the wise Ends and Purposes, for which an *infinitely wise Being* could send his *Creatures* hither) could ever make them depend upon the Subtleties and Dreams of *Pyrotechnical Enthusiasts*, or the Tortures of *Chymical Fires*. I allow *Chymistry* one of the fittest and noblest *Instruments* to discover *analytically* the Nature, internal Composition, the *Laws, Size, and Figures*, of the component Particles of Bodies, as far as it can go; and so to be of noble Use in *Natural*  
*Philo-*

*Philosophy*: But for *Medicin*, and the *Cure* of bodily Distempers, there is scarce a valuable Composition discovered by *Chymists*, that by long Experience and Observation, I could prefer or equal to the simple Products of Nature, when judiciously and experimentally chosen and treated. But, 4<sup>o</sup>. The true Cause of the Distempers here said to be produced by the *alcalious* State of the Juices, and cured by *Acids*, and on the contrary; was the tender *Crase* of the too viscid Blood and Juices, produced by the *Too-much* of Food, viz. by more than the Wastes of Living, or the Expences of the natural Functions, required; *Acids* then, by constringing and vellicating the Solids, (which is their natural and necessary Effect) increasing their *Spring* and Action, (as we wind up the *Spring* of a *Watch* to make it go faster) and so accelerating the natural *Functions*, whereby greater Discharges were made, and all the *Digestions* (first and second) became more perfect; rendered the Juices more fluid, and the Functions more easy and natural. But I even doubt of the *Facts* and *Cures* alleged in this Objection; for Nature often *saves* and cures in time, when Art cannot kill. But I think the whole Doctrine of *Acids* and *Alcali's* in the *medical Aetiology*, a mere *Pyrotechnical* Romance, especially in the Cause and Cure of Diseases without the

Bounds

## 218 *The Method of Cure in Diseases*

Bounds of the *Primæ Viæ*, as the ingenious Dr. *Pitcairne* has demonstrated in his Tracts.

§. 8. ANOTHER great Complaint against a *low Diet*, *vegetable Food*, Milk and Milk-meats, and all Legums, Herbs and Fruits, is, that in these our *Northern Climats* they are windy, flatulent and tumifying, creating insupportable *Hurricanes* and Convulsions in the *Stomach* and *Bowels* of some Persons. I grant that where the *Stomach* is hot and inflamed by *high Meats* and Drinks, and the *Bowels* loaded with *Choler*, *Phlegm*, and *Wind*, these *Symptoms* indeed at first may happen; but that is only from the former *Diet* and *Mal-Regimen*. No Food can be had on the *Globe* without *Wind*, that is, without *elastic* or *unelastic*, *i. e.* fixed *Air*, shut up and inclos'd in its Substance; *Air* being a Part of its original Composition. In sound Bodies, and clean Constitutions, this *Air* is evaporated and thrown off by the *Perpiration*; for which End that Infinity of *perspiratory Ducts* all over the internal and external Surface of the Body is design'd; so when the Body is in a good State, and those *Ducts* are *pervious*, when the Digestions are good, and the Food sufficiently ground and comminuted, and the *Wind* set free, it passes without the least sensible Observation, Trouble or Inconveniency, by *Perpiration*, like  
Smoak

Smoak out of a *Chimney*; but when the Food is but *grossly* digested, and the *perspiratory Dusts* stopp'd by the Grossness of its *Particles*, then the included *Air* is long retained and accumulated in the Body, as by a foul *Chimney* the Room is choaked with *Smoak*; and this is the true Case in most *chronical* and all *nervous* Distempers. But then there is a great Difference between the Pain arising from the *Windiness* of *high animal* Food, and *strong* Liquors, the *Torture*, *Panic* and *Convulsions* they produce at last, and the *Wind* of *vegetable* Food, as is between a freezing *North-east Wind*, and a warm *Western Breeze*; the first being composed of pointed *animal Salts*, and burning *Oils* and *Spirits*, and the last only of cool simple *Air*, *Earth* and *Water*. But in these last, the *Windiness* and *Flatulency* may be greatly lessened by *much* and *well* boiling or baking; culinary Heat, in all Instances, when judiciously applied, having the same Effect as the Heat of the *Sun*, as is evident from *infinit Experiments*; and the Parts of *Vegetables* being more easily dissolved and divided into their *integral Particles*, the *prespiratory* and flatulent Substance will more easily pass through them. Boiled *Milk*, and ground *Seeds*, are not subjected to this Incommodity, and roasted Fruits very little. But indeed the *Objection* will only take place at *first*, when the *Luxurious* are but just changing their *Regimen*, or are grown



## 220 *The Method of Cure in Diseases*

grown old. A little Patience and Perseverance in the Endeavour after the *Lightest* and the *Least* will fully answer this *Objection*: But a *vegetable* Diet is what I never recommend, but in very bad Cases, and when Water-drinking under an *animal* Diet has not been able to make a Cure, nor greatly to relieve, and that even under this Restriction the Patient continues extremely miserable: Tho', I think, Milk and Seeds, in all Cases, will do all that Art can.

§. 9. WEAK and fearful *Patients*, and unexperienced *Physicians*, have been much frightened and terrified upon an *Intermittent Fever's* sometimes supervening on a low *Vegetable or Milk Diet*, entered upon for the Cure of *Hysterics, Convulsions, epileptic Fits, nervous Lownesses, the Gout, or the first Stage of a Phthisis*. The *Physician* advising has been blamed, and the *Patient* discouraged and frightened, so as to drop the *Regimen* and Method, and has therefore ever after lived a *dying, melancholy* and miserable Life; and some have been forced to throw themselves into the Hands of *Quacks*, and on destructive, deleterious *Nostrums*, for a small transitory present Relief; and of this I have seen some Instances, of which a few have happen'd in my own Practice, and in Cases at first under my own Direction. This is a melancholy Degree of *Infatuation* and Ignorance both in the *Patients* and *Physicians*; and not  
to



to be accounted for, but in the unsearchable Wisdom and *Secrets of Providence*, as happening (I have known) to some of the best and most amiable Persons. But in the Name of Wonder and Astonishment, can a low, cool, balsamic *Diet* kill or create Distempers? while it is plain to a *Demonstration*, that it is only the *too-high* Diet, and Food not fitted to the Constitution and Diseases, that produce all the *bodily* Miseries and Sufferings of Mankind. The Matter of Fact and Truth is, when the *Glands* and *Capillaries* are obstructed, and the Juices are greatly corrupted and spoiled by a *Viscidit*y in the *grumous*, and a *lixivial Acrimony* in the *serous* Part of the Blood, its Resistance is so great in the Vessels, that the natural Force and *Elasticity* of the *Heart* and Solids is not able to surmount it; and so all the Circulation is terminated in the larger Arteries and *Trunk* Vessels, or the greater Branches of such of them as just enter and terminat in the *Viscera*, or internal *Membranes* and Surfaces. And hence grievous oppressive *Symptoms*, great *Anxiety*, and Labour in the *animal Functions*: And from these, obstructed *Viscera*, a deep *Melancholy* and Sinking, or a beginning Inflammation or *Gangrene* on the Bowels and noble Parts; and thence again *Convulsions*, *epileptic Fits*, constant *Hysterics*, a *Faundice* or *Dropsy*, and the last Stages of mortal Distempers daily happen. A *low Diet* and *deobstruent Medicins* are advised; and in some time

## 222 *The Method of Cure in Diseases*

the Juices by them are much dissolv'd, thinn'd, and broken, some of the *Viscera* and Obstructions are loosen'd, and the *Disproportion* between the *Resistance* of the Fluids and the *motive* Force of the Solids is lessen'd in them; the *Circulation* is render'd more extensive, and passes now from the *Arteries* into the *Veins*; in many Arteries and Veins through their whole Length, if not most of their meeting *Capillaries*, which before could not be perform'd, or but partially and with much Labour. And now the *Symptoms* change their Appearance, and instead of the mention'd ones, either an *Intermittent*, a regular *Fit* of the *Gout*, (as happen'd to myself, the first time I ever had it, after I had been two Years under a total *Milk* and *Vegetable* Diet) a *scorbutic* Itch, *miliary* Eruptions, *Blotches*, or small Ulcers despumate over the Body; and colical Gripes, bilious Vomiting, or the like, may be brought on. The ignorant and unexperienc'd *Physician* is puzzled; and the poor Patient terrified, and returns to a *high Diet* of *animal Food*, and strong fermented Liquors, which fixes and perpetuates these Disorders; and so the former *Regimen* and Medicines are condemn'd and *laid aside*; whereas these *Symptoms* were the infallible Evidences of its Fitness and Efficacy; the Juices and Solids by them despumating, and throwing off on the Extremities their *Recrements* and Impurities. For every one that is acquainted with the

*Animal*

*Animal Oeconomy* knows, that an *Intermittent*, or any *periodical* Distemper, is nothing but the Struggle and Labour of Nature, to pass the too viscid Juices through the *capillary Arteries* into the *capillary Veins*; which shews a much greater Degree of Fluidity and Sweetness in the Blood, than when it cannot get further than the *Trunks*, and greater lateral Branches, and so rests in the *Viscera*, and internal *Membranes*, as it always does in the last Stages of these mention'd Distempers. The same Reasoning is applicable to the *Gout* and *scorbutic Blotches*, both which are Signs of mending and purifying Juices; and consequently Perseverance in the same *Regimen* and Medicins must at last perform an *extirpative* durable *Cure*, and perfect Health and Spirits, if any thing can possibly do it; whereas by returning to a *high Diet*, the Solids by the Diet being now more weaken'd and relax'd, and brought into a Balance with the *Diet*, and all the bad *Symptoms* exasperated, must infallibly end in *Death*, or at least in a wretched *dying Life*.

§ 10. LET *two* People be taken as nearly alike as the Diversity and *Individuation* of Nature will admit, of the same *Age*, *Stature*, *Complexion*, and *Strength* of Body, and under the same *chronical* Distemper, and I am willing to take the seeming worse of the two; let all the most promising *Nostrums*, *Drops*,  
*Drugs*,

## 224 *The Method of Cure in Diseases*

*Drugs*, and *Medicins*, known among the learned and experienced *Physicians*, antient or modern, regular *Physicians* or *Quacks*, be administered to the best of the two, by any *Professor* at home or abroad; and I will manage my Patient with only a few naturally indicated and proper *Evacuations*, and *sweetening* innocent Alteratives, which shall neither be loathsome, various, nor complicated, and require no Confinement, under an *appropriated Diet*, or, in a Word, under the *Lightest* and the *Least*, or at worst under a Milk and Seed Diet; and I will venture *Reputation* and *Life*, that my Method cures sooner, more perfectly and dureably, is much more easily and pleasantly pass'd through, in a shorter Time, and with less Danger of a Relapse, than the other, with all the Assistance of *Art*, *Skill*, and *Experience*, under a full and free, though even a commonly reputed moderat Diet, but of rich Foods, and generous Liquors, much more under a voluptuous Diet.

§. II. COUNTRY Apothecaries, ignorant Practitioners, much more commonly, *Quacks*, who never dare order a *Regimen*, and who are continually cramming their Patients with nauseous and loathsome *Potions*, *Pills* and *Bolus's*, *Electuaries*, *Powders* and *Juleps*, and plaistering every *Pore* of their Bodies, and at the same time incourage or allow them

to

to satiate themselves with all kinds of toothsome and palatable Meats and Drinks, what do they but roast such Patients alive? I have known and heard of many sensible Patients, who in some acute Distempers, and where they could not think and chuse for themselves, after they had recover'd by the Strength of their Constitution, have declar'd, that they have suffer'd more from the *nauseous Medicins*, than from their *Distemper*. And some of the *Learned* I have heard give as a Reason for encouraging their Patients in swallowing whatever they can get down of *poignant* Food, that Nature had provided many *Out-lets* and Passages for *Superfluity* and *Cramming*. Supposing this *Fact* of the Indulgence of the *Author* of Nature were true, yet is it not Madness and Arrogance thus to abuse it? Would it not be more prudent not to abuse the Bounty of Nature in Contradiction to Nature? Not to *thrust* down, than to be forced to *throw* off again? Not to *poison*, than to have recourse to an *Antidot*? But the Truth of the Matter is just the *Reverse*: Nature has indeed provided many *Out-lets*, as by *Perspiration*, *Vomiting*, a *Looseness*, *Sweating*, *Coughing*, and many other Secretions: But these, if necessary, are all perform'd in the best, easiest, and pleasantest manner, under the *Lightest* and the *Least*: Whereas on *Cramming*, *Luxury*, high Living, most if not all of these *Out-lets* are shut and ob-



## 226 *The Method of Cure in Diseases*

frustrated, or the Discharge by them made with Violence and Pain, and hence only Sickness and Diseases proceed; so that the *Argument* brought in favour of *Luxury*, is a very strong and solid one against it.

§. 12. SOME also have affirm'd, that nothing but *solid* Food can nourish, and that *Broths, Soups, Milk*, and such aqueous Food, weaken, waste and liquify the Constitution and Habit. But these are poor *Philosophers*; for in Truth and Reality, no Food can nourish, *i. e.* increase the Quantity of the Flesh and Blood, supply the Waste of Action and Living, and the necessary *Secretions*, but what is liquid and extremely thin; and *Whey* will nourish more quickly than *Beef*\*, though not so durably, as is well known to every one who understands the *Animal Oeconomy*. Let one swallow down what he will, that Part of it which nourishes, must be thinner and more fluid than the *Whey* of As's Milk; nay possibly as thin as a *Vapour*, else it can never enter the *Lacteals*, (the only Passages by which Nourishment or new *Chyle* can get into the Blood) or at least pass through some of the extremely minute *Canals* much less than a *Hair*: The rest only scratches the *Palate*, and the *Organs* of Sense, and *poisons* the *World* afterwards. This is so certain, that it

\* *Vide* P. I. Chap. I. towards the End.

is with the utmost Difficulty the *Lacteals* can be injected with the thinnest tinged Liquors, so as to be made visible; and some of the very best *Physicians* and *Philosophers* have thought, that they have no patent Orifices into the Guts, but that the *Chyle* is strain'd through the Substance and Coats of the Guts, into these invisible *Tubes*, like *Quicksilver* through Chamois, or Oil through Paper\*. But let it be observed once for all, that I speak not here of what is necessary to procure *brutal* or *mechanical* Force or Strength; but for the Diseased, the Weak and Tender, and those who only want clear Heads, free Spirits, and Freedom from Pain or Oppression; for *high* Meats and Drinks I own necessary for the *Laborious*, the *Strong*, and the *healthy Young*, if taken with Moderation.

§. 13. THAT there are Instances of some Men who have lived to a great Age, under a great Fullness, and what in others is commonly reckon'd *Intemperance* and Excess, both in strong, rank *animal* Food, and *fermented* Liquors; nay, of some who have gone on to *Fourscore*, and suffer'd very little, though almost daily intoxicated with *Spirits*, and Liquors that have pass'd through the *Tortures* of the *Fire*; that there have been such *thoughtless Mortals*, I will not deny: But

\* *Vide* Berger. de Natur. Human.

## 228 *The Method of Cure in Diseases*

such Instances are of no more Weight against what I advance, *viz.* that the shortest and most infallible Means to prolong Life, to preserve Health, *Freedom* from Diseases, and *Freedom* of Spirits, is to take down constantly the *Lightest* and the *Least* Food a Man can be ealy under, or a constant Endeavour after the *Too-little*; than the *Life* of an *Elephant* or *Roebuck* (some of which have been said to live Four, Five, or Six hundred Years) is longer than that of a *Lap-dog*; or that the Lives of the *Antediluvians* were longer than *ours*. The *Wisdom*, the *Art*, and *Perfection* of *Physic*, is to make a Man live chearful and easy, without Pain or Disease, with the Use of his *Senses* and *Faculties*, and at last dissolve without lingering Pain, when he has lived as long as *Nature* fram'd him to last. *London Houses* are made to last Fifty Years, *Country Houses* for Five hundred. With some the common way of dealing with their *Patients*, is constantly to blow the Fire, as with a Pair of *Smith's Bellows*, till they blow it *out*, or in a few Blasts consume it to *Ashes*. The *Method* I would insinuat, is to take out the *Ashes*, and *dead Coals*, keep it open, and give it Air; and then it will *burn* chearfully as long as the Nature of the *Materials* will allow. One long-liv'd *Glutton* or *Drunkard* kills more by his Example, and the flattering Hopes, those who know not their own Strength, and what they

they were made to bear, entertain, than *Hippocrates* ever saved.

§. 14. ANOTHER great and formidable *Puzzle* against a *low Diet*, in the *Gout* especially, is, that some have grown worse under it, and have been ever after declining; and some have actually died, after they had enter'd into this *Regimen*; and therefore some weak Dealers in *Physic* rail against it, pretending Experience and Observation for their Justification. I would ask these *Gentlemen*, Is it from the Nature and *Essence* of the *Diet* that this Misfortune happen'd? This they will not care to say, since *nine Parts* in *ten* of the Mass of Mankind, who follow this Diet, do well, and are free from the *Gout*. Is it then from the Nature of the Distemper? This they dare not say neither; for a low *Diet* is the proper *Antidot* to Inflammation, in which the *Essence* of the *Gout* consists. Nay, but, say they, the *Inflammation* of the *Gout* is on the Limbs and Extremities, and a cool Diet will draw it upon the *Viscera* and *noble Parts*. Allowing this its whole *Force*, it is only an Argument for warmer and more generous Medicines while the *Fit* lasts; and it is in the Intervals that a *low Diet* is chiefly recommended to lessen the future *Inflammation*; and after all, I much doubt, even when it is on the Extremities, if the *Diet* ought not to be low and cool; only the Solids and digestive



## 230 *The Method of Cure in Diseases*

tive Organs are to be gently and temperatly braced and corroborated, to keep the *Inflammation* on the Extremity, which vegetable Bracers and Astringents will do. But the lower the Diet is, the safer: Give *Rest* to a broken Leg after it is set, it will cure itself; give the *Stomach* little or nothing to do in the Affair of Digestion, (which is its proper Action) and it will mend itself. In gross foul Habits, and putrified Juices, great Disorders have ensued on a *low Diet*; but that was from a *Despumation* of the Habit: And I am convinced, whatever these suffer from a *low Diet*, would be doubled without it; and he who dies under it, would have died in half the Time, and suffer'd double the Misery, without it: Nothing but putrefied *Organs*, and greatly corrupted Juices, can destroy such a Person. When Life is far advanced, no wise Man ought to change any thing in his *Regimen*, but the Quantity.

§. 15. SOME ingenious Gentlemen have said or sneer'd, For him, (the Author) who is as robust as an *Horse* or an *Elephant*, a vegetable Diet may be proper; but for poor *tender, vapourish*, and *nervous* Creatures, it is Poison, Death and Destruction. Such Objections I should be asham'd to answer, if I did not know they came even from Persons of *Character*, and reputed *Eminence* in the Profession; and yet it is  
wrong,



wrong, and even frivolous, in every Part. As for *myself*, I have been all my Life of a *spongy, flabby, relax'd* Habit, of weak *Nerves* originally, easily ruffled, surpris'd and hurried, and thereupon readily running into Evacu-  
 ations of all kinds, which infallibly indicat weak *Nerves*; and these Symptoms have been increas'd by a lazy Disposition, and heighten'd by a *Mal-Regimen*, and *sedentary* abstracted Studies. And as to the Founda-  
 tion of the Objection itself, it is *frivolous*. For if a strong robust Body, originally or by a mistaken *Regimen*, comes to have putrify-  
 ing Juices, and broken or relax'd Solids, and yet by a low Diet, and *ponderous* Medicins, can recover a sound Constitution, and good Spirits; such a Diet will be infinitely more  
 necessary for a poor weak *nervous* Creature: The first may struggle and hold it out a great  
 while by his natural Force; but the latter must be extremely miserable, or perish soon, without it. In Reason and Philosophy, the  
 Food ought to bear a Proportion both in *Quantity* and *Quality* to the natural Strength, Bulk and Capaciousness of the Subject; and  
 on that Score, if a large, strong and capacious Subject cannot be cured without a low, cool  
 and spare Diet; much less, sure, can a poor, thin, small and weakly Creature be cured  
 without it in a proportional Degree. The Objection is, just as if one should aver, that  
 though a *Kite* or *Carrion-Crow* might live

## 232 *The Method of Cure in Diseases*

active and gay on a low Diet, yet it would destroy a *Nightingale* or *Wren*.

§. 16. THERE are Instances alleg'd, of those who after having been long under a *low Diet*, even of Milk and Vegetables, without being quite recover'd, nay, even still continuing bad under it, upon returning to a *full high Diet*, (at least a common Diet of *animal Food*, and *fermented Liquors*) have got perfectly well; and some (such as I have formerly taken Notice of) that having chang'd their low Diet upon some *accidental* or *epidemical* Distemper happening to them, or by the Advice of some *complaisant Foreigner*, have afterwards grown tolerably well. All I can say to these is, that very possibly a *low Diet* might be prescrib'd where it was not absolutely necessary, nor in all Circumstances the fittest (as to *those* well otherwise, but sunk, *emaciated*, and their Juices render'd poor and *effete*, by violent *Passions*, ill-judg'd *Fasting* and Abstinence, or violent *Exercise*). And yet I know, or can possibly imagine, but one *Circumstance* where this can be the Case; *viz.* when upon opening a Vein with a large Orifice, the *Curd* of the Blood has appear'd florid, sufficiently fluid, with a right-colour'd and duely proportion'd *Serum*; but this *Grume* or *Curd* has been weak, poor and thin, without a sufficient Body and Balsam, and the

the *Serum* too watery and *pellucid*. Some such Cases have occur'd to me, where I always advis'd a *trimming* or even a common Diet of *animal* Food, and *fermented* Liquors, in Moderation, to be gradually enter'd upon to thicken and balmify the Juices; and it has succeeded accordingly. But as this Case seldom or never happens, but from a precedent too long Continuance of a *low* Diet, or the Circumstances above recited, or from a too anxious and ill-judg'd Prosecution of the *Lightest* and the *Least*; so it is certain, if such Persons had gone on in the same Method of a low Diet with *Discretion*, they would have been perfectly and dureably well at last, and the *Grume* of the Blood would in Time have thicken'd and strengthen'd even by the *same* Diet; for Nature will at last ever have its Due: But by Reason of their Fears and Apprehensions, and their Desire of being soon better, being allow'd and encourag'd to a higher and fuller Diet, they have thereby sooner enrich'd and strengthen'd their Blood and Juices, and acquir'd *high Health* for some time; but have ever paid for this *lucid Interval*, by *shortening* their Days, and dying in more *Misery*. And therefore, with due Caution, I have sometimes indulg'd such Persons for the *Hardness* of their *Hearts*; and they have gone on in common Life very well, which has been only owing to the balmifying, cooling and attenuating *Regimen* they had been  
so

## 234 *The Method of Cure in Diseases*

so long in formerly. But this has happen'd only to the *Young*, and to those who were under or only about the *Meridian* of Life, who having naturally a long time as yet to live, could not be expected to have so much Steadiness and Resolution as to persevere in so particular and uncommon a *Regimen*; and therefore I thought it not Prudence to put their Virtue and Courage to such a *Trial*, but brought them out of this *low Diet* by Degrees with Caution, and with Advice to return to it upon the slightest persevering Ails. Those long past the *Meridian* of Life, I have never suffer'd to change. From this Account of the Case, it is plain the future Health enjoy'd was not owing to the Change of a *lower* for a *higher* Diet, as the Objectors would insinuat, but to the Benefit already receiv'd by the low Diet, and its having thinn'd the Juices, cleans'd the *Viscera*, and empty'd the Vessels, and thereby render'd them capable to receive a fuller and stronger Diet, and hold well for a time; though it is certain they had lived longer and healthier at last, and died with less Pain, had they continued their Diet. But I much doubt the *Fact*, on which the Objection is founded; for *Nature* is never so irregular and dissonant to herself, as this Objection supposes.

§. 17. THERE is not a more puzzling and terrifying Objection made against a low Diet,  
and



and the Study and Pursuit of the *Lightest* and the *Least*, which I have so strongly recommended, than that some who follow it look *ghastly, pale, ill-colour'd, and wasted* to a prodigious Degree; which seems to threaten the Approach, and be the *Harbinger*, of *Death* and the *Grave*; so that most Persons, terrify'd with the most distant Prospect of it, eat and drink to the *full*, to secure against it; and so keep themselves eternally ailing and miserable, to prevent, as they think, this *fatal Effect*. And yet there is not a more gross and more pernicious Mistake; than the Whole of this *Objection*: For the sole *Intention* of a low cool Diet is, by the most effectual Means, to prevent this very thing they so much dread. The Disease itself may be so rooted and incorporated with the whole Habit, and transubstantiated into the Solids; the *Viscera* may be so obstructed and spoil'd, the Blood and Juices so *viscid* and *morbid*, that even the new, sweet, balsamic *Chyle* may not mix, assimilate, and incorporate with the old Mass, so as to make an *homogenous* Fluid, (at least not in any small Time) to *nourish, plump up*, and carry on the *Circulation* to the Extremities, and *capillary Arteries* and *Veins*, whence lively Colour, Complexion, and *Plumping* arise; and this may cause an universal Wasting, till the Blood and Juices be sufficiently thinn'd and balmify'd, and acquire its *scarlet* Colour, and the *Obstructions*.



## 236 *The Method of Cure in Diseases*

*structions* of the *Capillaries* and *Glands* be made *pervious*. But this is not the Fault of the *Diet*, but of the *Distemper*; for all the World knows and acknowledges, that such a *Diet* makes *Children*, *Farmers* and *Country Persons*, who can afford no other *Diet*, look the freshest, most healthy and lively; and this *Diet* never fails in one single Instance, when the *Cure* is once thus completed, the Juices sweeten'd, and the Functions made regular and free, it never fails, I say, to produce this Plumpness, Liveliness and Freshness. While the *Cure* is performing, the greater the *Waste* of the old morbid *Habit* is, the more perfect and full will be the Recovery, and future *Plumpness*, provided the Wasting come from the Thinness, Coolness and Softness of the Diet only; without *Hætic*, violent Evacuation, or evident *Symptom* of some *noble Bowel* spoil'd; for then it is the surest *Mark* of their future perfect Recovery. A Person who is two or three Years in *wasting*, and all that time pursues the *Lightest* and the *Least*, will infallibly in as many more, or sooner perhaps, come to perfect Health and Plumpness again; and it is this *Diet* alone that can prevent their running down too fast and precipitately, and the only thing in Nature that can put a Stop to their wasting, and, as it were, put a *Drag* on the *Wheels*, to hinder them from running too fast down Hill; for when the  
Juices

Juices are perfectly sweet, the *Wasteing* will cease, and the *Plumping* begin. When I see a Person thin, meagre, and ill-colour'd, I conclude, without asking Questions, that he is under a *Mal Regimen* of *Diet* as to him, whatever other Appearances of Health he may have; and if he continue so during a *whole Life*, I conclude he continu'd under that improper *Regimen*; for a proper, low, soft *Diet* will as infallibly at last (if no great *Organ* be spoil'd) make him look fresh, plump and healthy, as *Summer* will succeed *Winter*. A Person under a *cachectic* Habit, and *chronical* Distempers, must waste and throw off every *Fibre* and Atom of that old *Habit*, fluid and solid, before he is renew'd, and becomes plump and healthy again; and those who are under the Necessity of such a *Diet*, or under the *Lightest* and the *Least*, ought to expect *this* Degree of Recovery, some sooner, some later, according to the Degree of the *Malignity* and Obstinacy of the Distemper, and to ground the Hopes of the Degree of their future Recovery on this *Fact*, and not to be puzzled and terrified by Gainsayers; for if they persevere obstinately and strictly, they will recover, and get plump, gay, and healthy again, if none of the great *Organs* be spoil'd; and even then they will last longer, live easier, and lie down more gently: And this is the best can be expected in such a bad Case, where some necessary

## 238 *The Method of Cure in Diseases*

*Appendage* or *Organ* to Life is quite and irrecoverably spoil'd or lost; for no Diet, Medicin, or Means, can create such an *Organ* anew; and yet Nature has wonderful Resources even in such a Case, under a low sweetening Diet, either by makeing the remaining Part of the *Organ* sufficient by its *Dilatation*, and by opening new Passages, or forming *succedaneous Joints* and *Organs*, to make the Person last and become easy under such a Misfortune; and we have Instances of Persons who have lived long and easy with one *Lobe* of the *Lungs* or *Liver*, when the other has adher'd or turn'd scirrhus, and been quite useles; and where the *Hip-Joint* dislocated has form'd a *succedaneous* one; and where an *Artery* cut by enlarging the collateral Branches, has nourish'd the Part, even there where that cut *Artery* was originally directed: But these Advantages can never happen, but under a soft, cool *Diet*. It is indeed a fatal *Symptom* to waste and fall away under a full, free, and *high Diet*: It is a certain *Symptom* of a *Non-assimilation*, a Decay, or a scorbutic and *nervous Atrophy*; it shews want of Digestion, or Assimilation of the new *Chyle* with the old Blood; but under a *Milk* and *Seed Diet*, all these Faults and Inconveniencies are avoided, as much as the Nature of the Case will admit. Milk and Seeds will thin, dilute, unite and incorporat with *Glew* sooner than Birdlime, Size, or Camp-Jelly diluted would;

would ; Water and aqueous Liquors warm'd, will dissolve and incorporat with the strongest *Viscosities*, and are the only Substances that can possibly do it : So that on the Whole, in bad Cases, sily Juices, *lixivial* and inflammatory Blood, watery Fluids, with cool, soft and light solid Powders or Mixtures of Seeds, as Milk-meats, Seed-meats, and *vegetable* Food, must be allow'd to be the only possible Mean in all Nature, that can prevent this so much dreaded Wasting and Consuming ; and they that waste and fall away under it, must consume twice as fast in half the Time without it. And it is observable in all those who waste in a mortal Distemper, that their *Atrophy* is always attended with and from some sensible *Evacuation*, such as a *Diarrhœa*, constant Night-Sweats, an *Hæmorrhage*, profuse *Ptyalism*, or a violent *Cough* ; and those who waste insensibly under a *Regimen*, are seldom in Danger of Death, but generally recover, and grow fat at last, if the Wasting be not attended with some profuse *Evacuation* mention'd, which implies the Corruption of some necessary *Organ* of Life. But this Case being the most formidable of any, will be fully consider'd in the following Chapter.

§. 18. IT is a common *Objection* against a low and *vegetable* Diet, that it cuts off the Means of a Cure, if either by *Accident* or *epidemical* Causes, a Distemper seizes such a Person.



## 240 *The Method of Cure in Diseases*

Person. But these Objectors do not consider, that by this their own *Confession*, the proper and most effectual Cure of any Distemper is by a low Diet, since it supposes this Diet would cure the Distemper when the Party seized were under any other *Regimen*, viz. one of Meat and Wine. But to answer the Objection *directly*; as to *Accidents* and *epidemical* Distempers, I know no Fence against them. If the Misfortune happens by an *Accident*, none can doubt, that he who has good Blood and Juices (and which this *Diet* is suppos'd always to produce) will sooner and more probably be cured by the common Methods, than he who has the contrary *Habit*: And the same is to be said of *epidemical* Distempers; he who has a good sweet-blooded *Habit*, will have a better Chance to get over them, than he who has a morbid Constitution. But, 1. Under a *low Diet* it is a Contradiction, that a Man should naturally, and from the common Laws of the *animal Oeconomy*, fall into any dangerous, painful, or mortal Distemper; for the *Antidot*, i. e. the *low Diet*, is a continual Preservative, as even this Objection supposes, and as Heat is a constant Preservative against Cold. But, 2. Suppose the impossible Case should happen, it is but lessening the Quantity of the Materials of the *same Diet* for some time, with the common Medicins, which will more effectually and sooner cure the

Dis-



Distemper, than it would be cured even in descending from a full *animal* and *vinous Diet* into a *low* one. But, in Fact, the Objection is both unnatural and unphilosophical, and implies its own Answer.

§. 19. IT may be the Opinion of some Physicians, as well as of some Patients; that Life, without *sensual Pleasures* and Enjoyments, is not worth having; and therefore, when their *Patients* are by *Luxury*, or *hereditary Distempers*, reduced to a very *low* and *wretched* Condition, they think the *Preservation* of their Lives by so long and painful a *Self-denial* as is here prescribed, would be too dear a Purchase; or that the *Game* is not worth the *Candle*: and so may prescribe very *active* and dangerous Medicines at a *Venture*, either to relieve or to end them; at the same time indulging their deprav'd *Appetites* in whatever kinds of Meats and Drinks they *crave*, or can get down. But such *Physicians* do not consider, that they are accountable to the Community, to their Patient, to their Consciences, and to their *Maker*, for every Hour and Moment they shorten and cut off, of the natural Duration of their Patients Lives, by their immoral and murderous *Indulgence*. And the *Patients* do not duly ponder, that *Suicide* (which this is in Effect) is the most mortal and irremissible of all

## 242 *The Method of Cure in Diseases*

Sins: And Neither has sufficiently weighed the *Possibility*, that the Party, if not quickly cut off by both these preposterous Means, may linger out miserably, and be twenty or thirty Years a dying, under these *Heart* and *Wheel-breaking* Miseries, thus exasperated: Whereas by the Methods I propose, if they obtain not in time a perfect *Cure*, yet they certainly thereby lessen their *Pain*, lengthen their *Days*, and are continued, under the *Order* of Providence over them, and the benign *Influence* of the *Sun* of *Righteousness*, who has *Healing* under his *Wings*; and, at worst, soften and lighten the *Anguish* of their Dissolution, as far as the Nature of Things will admit.

CHAP. IV.

REFLECTIONS *on the general Method of Cure of hereditary or acquired Tenderness, Thinness, Wasting, or Valetudinariness of Constitution, from whatever Causes.*

§. 1. **I**T is certain every *Animal* (rational or irrational) in perfect Health, where all the *Functions* are regularly perform'd, and who has at hand Sufficiency of proper Food, must become at last *plump, fresh, and roundish*: If it is otherwise, though there should be no real Complaints of Disorders *felt or sensible*, yet there must be a Defect somewhere, either of an improper *Diet*, an imperfect *Digestion* or *Assimilation*, or les'd internal *Organs*. It is very possible this Defect may not be sensible or felt, while the *Fibres* and *Solids* are not yet come to their greatest *Extension*, that is in *Youthhood*; being hid and conceal'd by the greater *Elasticity* and *Volubility* of these Solids at that Time of *Life*. But if there be an habitual *Thinness, Leanness, Tenderness*, and *Valetudinariness*, there must be some *Dyscrasy* in the Juices, or Imbecillity in the Solids, *natural, hereditary, or acquir'd*. The *intellectual Organs* may be, and often are, in such Constitutions more acute, penetrating and comprehensive, than in those of the Fat

## 244 *The Method of Cure in Diseases*

and Plump, especially if these last are overloaded with Clay; but the bodily Health of the *Lean* and *Wither'd* is always so tottering, precarious, and subject to the smallest *Accidents*, that it hinders even the Improvement and Culture of such delicat intellectual *Organs*, to that Height they might otherwise be carried. If these *Infirmities* be only middling and tolerable, and not come to their last Stage, a general *Temperance*, *good Air*, *Exercise*, and a proper Care of all the *Non-naturals*, may suffice to carry on Life tolerably, to the Length of its natural Duration. But when the wasting *Case* is extremely bad, obstinat, and dangerous, not yielding to the best Advice and Means commonly used, I intend here to suggest the most probable *Method* known to me, or I think knowable in the Nature of Things, to give such the best Chance for an *extirpative* Cure, at least for as long a *Life*, as much *Ease*, and Freedom of *Spirits*, as such a *Case* will bear.

§. 2. IN such a *Case*, and such a Stage of it, as I have describ'd, there is nothing can do any real Service but a strict Milk and Seed Diet; and if it has not been enter'd on before, it ought, without any Hesitation or Preparation, to be enter'd upon directly; especially if upon letting out a few Ounces of Blood for Trial, it is found *easy*, (as I could venture my Life it will in such a *Case* be, as I always found)

found) no such *Atrophy*, or Thinness, being ever possible, or of any Duration, but where the Blood is almost like *Camp-jelly*, so as that no *Assimilation* can be made; and Milk and Seeds can only furnish out a *Chyle*, that will gradually mix with, dilute, and thin this old *glewy Fluid*, and prevent a mortal *Wasting*; and in this *Case*, *Afs's Milk* is far preferable to any other Kind, it being already true, sweet, kindly *Chyle*, which only can get through the *Lacteals*, probably almost in its own unbroken State; and-to which all *Chyle*, that naturally nourishes, ought to be similar in *Fluidity* and Sweetness, come it from animal or vegetable Food; the Qualities of *Afs's Milk* being, due Thinness or Fluidity, Sweetness and *Balsam*, which no other *Chyle* or nutritive Milk, from either animal or vegetable Food, has in such an Eminence; and consequently no other *Milk* or *Chyle* is so nutritive, or so readily convertible to *Flesh* and *Blood*. The greatest *Cures* I have ever seen perform'd in Distempers absolutely despair'd of, in this Kind, have been perform'd by *Afs's Milk* for Breakfast and Supper, and only Cow Milk and Bread for Dinner, hot in Winter, and cold in Summer-heats. *Nervous* and *scorbutic Atrophies*, and Thinness in lesser Degrees, may admit of greater Variety of Foods. All the Garden Things much boil'd, and dress'd with Cow Milk, are much the same as a *total Milk*



## 246 *The Method of Cure in Diseases*

*Diet*, with the Difference only between *animal* and *culinary* Cookery ; but a Milk and Seed Diet, or even *Milk* only for *Diet*, (as in Dr. *Taylor* of *Croyden's* Case) is the most infallible, and indeed the only proper Means known or knowable, to give a *Chance* for a *Cure*, in such a deplorable Case as I have represented, or indeed in any desperat Case whatever ; and I am positive, if this *Regimen* will not do, no other possibly can ; and if it should not *cure*, it will absolutely prolong *Life* more, and make the *Symptoms* milder : But most Patients will not be brought into it, till it be too late. And here the *artificial* *Ass's Milk*, of three Parts Barley water, (made with two Ounces of Barley, one of candied *Eringo* Roots to three Pints of Water boil'd to a Quart and strain'd, and a fourth Part of boil'd and skimm'd Cow Milk added to it) may be a good *Succedaneum* to natural *Ass's Milk*, if it cannot be readily had.

§. 3. So much for the *Diet* of such thin, *wasting*, and *valetudinary* Patients, in its last Stage : And as such have neither *Digestion*, nor Strength to bear active strong *Evacuations*, or *Alteratives*, their Medicins must bear a *Proportion* to their *Diet* and Imbecility ; there is no Evacuation proper and accommodated to their Strength and Spirits, but weak wash Vomits, often repeated, ten or twelve Grains of Powder, or an Ounce of  
the

the Tincture of *Ipecacuana* work'd with Chamomil Flower-Tea, and provok'd with a Feather, once a Week, or at least every Full and New Moon; but especially upon *Watchfulness*, *Flatus*, swell'd *Stomachs*, or casual *Exacerbations* of *Symptoms*, to which all such are generally subject: But what I much prefer to all artificial *Emetics*, is tickling the Throat and *Glands* with their Finger till they *heck*, and then spitting, or suffering the Phlegm to run out into a Bason; and repeating this for thirty or forty different times every Morning, or every second or third Morning, or as often as they find a Necessity or Inclination to a painful or laborious Belching or Explosion of Wind; for by this Method long and duely pursu'd, they will empty the *Glands* of their *Phlegm* or *Choler*, and pump up the *penn'd* Wind with much more Ease and Safety, than by any artificial *Emetic* whatsoever; without those Deluges of nauseous Draughts commonly used by unskilful *Apothecaries*, to save their Time; when it is certain from Experience, that a *dry Vomit*, with little or no Liquor; though more painful, is infinitely more effectual, than two or three *wet Vomits* with much drinking; for the great Efficacy of *Vomits* lies in the *Throws* and *Spasms* on the *Muscles* of the *Abdomen*, by which the Obstructions in all the *Glands* are forced open, the *Size* in the Juices is broken and

## 248 *The Method of Cure in Diseases*

divided, and the *Perspiration* render'd pervious; and by these *Thumb-Vomits*, (as I call them) without Drink, or Powders, together with constant drinking *Ass's Milk*, I have done *myself* more Service, in mending my Blood, and plumping up the *Muscles*, as well as many others, to whom I have communicated and taught the *Trick*, than by all the other Operations of *Physic* or *Medicins* I have ever used in such low and desperat Cases. This Method is only an Imitation of the *Operations* of Nature, which naturally and mechanically prompt all Persons loaded with *Phlegm*, *Choler*, or Wind, by tickling their Throat till they keek, to throw them off; which generally relieves in such a Circumstance, like *Sneezing*; and *Medicus debet solummodo Naturæ administrare*. And any one who has an Aversion to *artificial Vomits*, may by Practice, and bringing the *Muscles* of the *Abdomen* to an easy *Play*, get a Facility in this *Trick*, for his certain Relief on all necessary Occasions, as I have found to my great Comfort, and the Relief of many others, especially the Delicat, *Hysterical*, Wasted, and Low-spirited: But it must be pursued with Obstinacy and Perseverance, till a Facility be acquir'd.

§. 4. THE only Inconveniency of such frequent *Thumb* or other *Vomits* is, that the necessary *Revulsion* caused by them sometimes makes them

them extremely and painfully *costive*. But so far is this from being a real Evil, that it is one of the best Effects these *Vomits* can produce; for any Degree of Looseness or Purging is almost certain Death to such Persons, and they generally go off in a *Colliquative Diarrhœa*, which these *Thumb-Vomits* generally remedy or prevent; for these *Diarrhœa's* in such tender and *thin* Persons, not only carry off all their Food, but indicate that the whole *System* of the Solids and *Nerves* are irrecoverably relax'd. But should such a *Costiveness* be obstinate and troublesome, a little *lenitive* Electuary over Night, a Drachm of *Lac* or *Flores Sulphuris*, an *Anderson's* or a *Rufi* Pill or two, will safely and gently relieve; a Milk or a Broth Clyster, with a little Oil of Sweet *Almonds*, will bring forth the harden'd Balls, that obstruct the *peristaltic* Motion; supping on Apples and Milk, stew'd *Prunes* with *Senna*, or any such-like gentle *Aperient*, will constantly relieve this *Symptom*: But in Reality, unless it becomes extremely painful and obstinate, it is much better to bear than relieve it; for thereby the Food has a longer Time to pass the *Lacteals*, to mend the Blood, and plump up the *Muscles*, and to allow the Solids and *Nerves* to constringe, to crisp up, and regain their *Buckle* and Spring; for I know nothing that depresses the Spirits, wastes the Flesh, and relaxes the whole *System* of the Nerves  
and

## 250 *The Method of Cure in Diseases*

and Solids, so much as frequent and copious Purgeing and Stooling, as is well known in the common and unnatural *Cure* of the *Gonorrhœa Virulenta*; and therefore I seldom or never use any *Purgatives* myself, nor prescribe them to my *nervous* and *valetudinary* Patients: More Abstinence even under a low Diet, more Exercise, and *Thumb-Vomits*, always supply to me the Place of *Cathartics*, in such delicat Cases: It is only the Strong, Robust, and those of too hard and firm *Nerves*, that successfully bear much Purgeing; and I think two pretty severe Vomits hurt not the Constitution so much as one *drastic* Purge; for it is notoriously known in all such Cases and Constitutions as are now under Consideration, that it is the *Relaxation* and Imbecillity of the Stomach that is the great Cause of all their Sufferings, together with the Viscidity of the Juices; and if these be sufficiently attended to, all the rest will come about in Time; the *Stomach* itself, like a broken Leg, by giving it little to do, or using it very sparingly, will knit, thicken, and consolidate of itself mechanically; the infinit Glands of the Stomach and Guts, constantly spewing out their viscid Contents, want frequent Cleanseings by *Thumb-Vomits*; below they are fewer towards the *Rectum* and *Anus*, and so these want fewer Cleanseings by Purgeing.



§. 5. WHEN the *Blood* and *Juices* are *thick, viscid, and glewy*, (as they always are in such Cases) and thereby all the *Capillaries* and smaller *Lymphatic* Vessels are stuffed, obstructed, and compressed, nothing will give them Relief, Freedom, and *Roomyness*, like little frequent *Phlebotomies*, three, four, five, or six Ounces at most every *Week, Month, or Quarter*, as they can bear it, or as the Blood appears when let out of a large Orifice; but it is never to be continued after the Blood hath lost its *Buff*, or its *liverish Crassity*, nor after the Patient goes into Fainting, or long Lowness upon *Letting*; for if either of these ensue to any Degree, it is a certain Sign *Phlebotomy* will no longer do (no not in any Case where *Phlebotomy* is perform'd; for where it is proper, it will always raise the Spirits in a little time after); nor is the Evil in the great *Trunk* Vessels, but in the smallest Branches and *Capillaries*, for which another Method is to be tried, afterwards to be suggested. But as long as the *Blood* is still cover'd with a *Buff* or Parchment, its *Curd* still *liverish*, and its *Serum* yellow, tawny, or saltish, and the *Patient* has rather better than worse *Spirits* after it, little frequent *Phlebotomies* will be of great Service to give the *Juices* room to circulate, to take off the Resistance from them, to the *motive* and *elastic* Powers of the *Organs* and *Solids*, and to supply its Room with soft, mild, sweet and  
found

## 252 *The Method of Cure in Diseases*

found Juices, which by Degrees will *assimilat* and mix with the old *viscid Mass*, and mend it. I have known beginning *Phthises Pulmonum*, *Hectics*, *Pleurisies* and *Rheumatisms*, often prevented or cured by these, when a soft, sweet whey *Diet* has been join'd to them.

§. 6. WHEN the *Blood* is brought to a pretty tolerable State in the *Trunks* of the great Vessels, and the Fault seems now confin'd to the *Glands*, *Capillaries*, or *Lymphatics*, the *alterative* Medicins, that are most likely, that I ever could find to reach them, were *Cinnabar native* or *factitious*, the *Aqua Argentea*, *Millepedæ*, *Nitre*, and *Lac Sulphuris*, with the *Testacea*, combin'd in such Forms as were most agreeable to the Patient, or sat lightest on the Stomach. I can honestly aver it, I never saw such salutary Effects in any obstinat *Cases*, especially such as those now under Consideration, as from long Perseverance under large Doses of *native* or *factitious Cinnabar*, wash'd down with Ass's Milk, or sweet Whey. It seldom gives any Trouble, unless it be in the Stomach at first; and has no sensible Operation, but sweetening and attenuating the Blood in the smallest Vessels gradually: It only keeps from troublesome *Costiveness* such weak *Constitutions*, by the *Sulphur* in its Composition. I have given it for a long Time to *three Drachms* a Day in any Vehicle; and twice a Year, Spring and Fall, for six Weeks; and had it continued  
for

for twenty Years, by which the Patient has grown strong and fat at last. And I take it to be a much nobler Medicin for mending the Blood, and opening the Capillary *Glands*, and preventing acute Distempers, provided due Temperance and Exercise be join'd to it, than even my Lord *Bacon's* so fam'd *Catholicon Nitre*, which yet is most certainly a noble Simple, and the greatest *Antidot* against *Inflammations* and *feverish* Disorders known to Men. Experience shews that it attenuats and malaxes the *Curd* of the Blood, and thins its viscid *Serum*, even in the Air, or in Blood let out; and its Effects on *Fire*, and in *Respiration*, prove it the greatest Friend to *animal* Bodies. The *Millepedæ*, as is known, are nothing but a simple kind of *Sal Armoniac*, or *Nitre*, mill'd by *animal Organs*, and intimately mix'd with *animal Juices*; and is noted for its Efficacy in Inflammations on the Eyes, and Obstructions in the *optic Nerves* and *Glands*, and sure they are among the most delicat of *animal Organs*. The Fault is, these are not given long enough, nor in sufficient Quantity, to produce any great or sensible Effects: But I firmly believe them to be far beyond all your now fam'd *chymical* and quack *Secrets*, Drops or Pills, if a proper Regimen be join'd with them, and are without all possible Danger to the weakest *Infant*. As to the *Testacea*, their Nature and Operation are sufficiently known, and their

## 254 *The Method of Cure in Diseases*

their Texture visible by a common *Microscope*, viz. that they are only solid *Spunges*, which suck, *attract* and receive into their *Pores* all *Acids* where-ever they meet them, especially in the *Primæ Viæ*, where *Acids* are chiefly to be found; and I am certain, *Cinnabar*, *Crabs-eyes*, *Nitre*, and *Cochineal*, finely powder'd, and wash'd down with any agreeable acidulated Draught, such as the *salin* one of *Salt of Wormwood*, and Juice of Lemon duely mix'd in common Water, Milk, or Barley-water acidulated with *Current-Jelly*, and the like, is one of the best *Febrifuges* known to Men, particularly where no *cutaneous* Eruption, or *critical* Push, is expected; for then these Medicins must be assisted with some warmer constringent and propelling Mixtures, to forward this Effect.

§. 7. FRICTION with a *coarse Towel*, warm Flanel, but especially the *Flesh-brush*, over the whole Body, and particularly the *Spine* and *Limbs*, is an admirable Operation to allicit the Blood and Juices to the Surface of the Body, and consequently to plump the *Muscles*. It rubs out and discharges the *Plugs* and *Obstructions* in the Orifices of the perspiratory *Glands*; and if the whole Skin be wash'd after with a *wet Towel* in warm Water in cold Weather, and in cold Water in hot Weather, it will contribute to free it from the *Scurf*, and chopp'd *Cuticle*, that clogs  
 6 the

the *Perspiration*, which will greatly serve to promote the *Circulation*; and this *Method* ought to be continued for half or a quarter of an Hour, Morning and Night; and a close streight-button'd Cotton *Waistcoat*, for constant Friction, ought to be worn next the Skin, and a *broad Belt* about the *Loins*, to keep all the Bowels and the *Lacteals* in their proper and natural Situation.

§. 8. WHEN the *Blood* is in a good measure thinn'd and sweeten'd, (which a little *Phlebotomy* will always discover, by comparing the Blood with that of a Sheep or Calf) the best Medicins for bracing, tanning and hardening the Solids, the alimentary Tubes in particular, are the *Bark*, and its Preparations, the *Extract* of the *Bark* with a third part of the *Extract* of *Rhubarb*, made into Pills with *Balsamum Polychrest*. or an *Electuary* of these, with any agreeable Syrup; about half a Drachm or forty Grains of these twice a Day on an empty Stomach, wash'd down with *Bristol Water*, or the following *Apozem*, viz. six Drachms of powder'd *Quinquina*, half an Ounce of *Mistleto*, three Drachms of the *Extract* of wild *Valerian*, two of *Orange Peel*, half a Drachm of *Cardamoms*, and one Drachm of *Cochineal*, infus'd in three half Pints of *Bristol Water* to a Quart, strain'd and filtred, about four or five Spoonfuls of this for a Dose, for six Weeks,



## 256 *The Method of Cure in Diseases*

Weeks, Spring and Fall ; chewing and swallowing a Scruple or half a Drachm of fine *Jesuits Bark* three times a Day, on an empty Stomach, and every third Night chewing a *Scruple* of *Rhubarb*, is an excellent Bracer in such a low *Case* ; and ten or fifteen Drops of *Elixir* of *Vitriol* in a Glass of fresh *Spa* or *Pyrmont* Water, (if it does not tighten too quickly, or pain such tender Entrails) taken twice a Day ; would much serve the same End, and give Appetite, Strength and Spirits.

§. 9. COLD Bathing in the *Sea*, or a *River*, a cold *Bath*, or Bathing-Tub, at least all the hot Part of the Summer, would greatly advance the same Purpose ; but even this so effectual a *Strengtheners* will be of little or no Value, unless the *Blood* be already thinn'd and sweeten'd. I myself have tried it many Hundreds of Times, with no manner of Benefit ; nay, in some it has been attended with many Incommodities, and much Danger of violent *Head-achs*, *Chills*, *Contractions* and *Intermittent Fevers*, if too long or too hastily pursued, before the Blood was mended, which when effected, both I and many others have found great Benefit from it ; so that I have never advis'd Cold Bathing since, without previously, by *Phlebotomy*, seeing into the State of their Juices and Bowels ; and always forbid it, when I found them bad. It is always necessary, at least at first, to have the Head well spung'd, and cool'd with cold Water,

ter, before plunging; and they should either be thrown in Head-foremost, or, which I think safest, walk down the Steps as fast as they can, and bending their Knees, and shortening their Bodies, get their Heads under Water; this for three or four times in the cold Bath, and out again, which ought not to exceed two or three Minutes. In a River or the Sea they may continue ten or fifteen Minutes: For, like all other *medical* Operations, it is much better to be perform'd often, and but little at once, than to be long about it at one time: *Gutta cavat lapidem non vi, sed sæpe cadendo.* It is certainly, in valetudinary and wasted Constitutions, of great Efficacy in warm Seasons, when the Blood is sufficiently thinn'd.

§. 10. BUT no Rule or Institution for bracing the Solids and Nerves is equal to *Exercise* of all kinds. *Rideing, Coaching, Walking, Bowling*, playing at *Shuttlecock*; in short, all Exercise of whatever kind it be, is good and beneficial. In Winter and bad Weather, within Doors the *Tremoussoir*, a *Hamock*, the *Dumb-Bell*, plying a *Pump*, walking in a Gallery, or a *Suite* of Rooms; in good Weather these other mentioned Exercises, and many more mentioned by *Gymnastic* Writers, of which the ingenious Valetudinarian may contrive some properly suited to the Weakness of his particular *Organs*, or

S

Limbs:

## 258 *The Method of Cure in Diseases*

Limbs: But none of them will be of any great Efficacy, without joining a proper sweetening and diluteing *Regimen*. *Exercise* ought to be constant, uniform and regular as *Diet*, and to be pursued on an empty Stomach, at as great a Distance from Meals as is possible; not violent, nor long at a time, but orderly at proper Hours; and no more interrupted any long time than Food; not to Sweating, but to Warmth. I am greatly persuaded Riding is best for Digestion, for dispersing and opening *abdominal* and *meseraic glandular* Obstructions; but Walking is best for *Nutrition*, distributing the *Chyle*, and plumping up the *Habit* and *Muscles*. Violence and Obstinacy in Exercise of any kind, is destructive to Health, and has the same ill Consequences as all other *Excesses*.

§. 11. IT is surprizing, that Mankind, *Physicians* especially, have been so late in examining and discovering the great Benefit of *mineral* Waters of the several kinds. First Plants, Fruits, Seeds, and Roots, were tried for the *Cure* of Distempers; and in examining them, little else was necessary to observe but the Use the several kinds of *Animals* made of them for their Food or Physic, when ailing or aggriev'd: After that, Men observ'd what Effect the Juices and Flesh of several *Animals* had on some Constitutions and Disorders, for Food or Physic; then they pra-

cis'd

dis'd on the Minerals of all kinds, which was a most unnatural and *unphilosophical* Course of Medicins, at least when not infinitely levigated and refin'd; and even then scarce ever proper to enter an *animal* Body, or its delicat *Mean-  
ders*, at least humanly prepar'd; as we see by the *brute* Creation, which by no Art will ever be brought to swallow them spontaneously, even in Water for Drink. But to fit the *Minerals*, (even against the Intentions and in spite of Nature) the *Tortures* of the Fire in *chymical* Preparations have been found out and applied, which I am convinc'd have been more pernicious and destructive to human Creatures, either in its *vegetable* or *animal*, much more in its *mineral* *Products*, than *Gunpowder* itself; and all this Time the salutary Effects of the natural, or, I may say, the divine Preparations of the *mineral* Tribe, combined, proportioned and divided infinitely in the several kinds of *mineral* *Waters*, have been overlook'd; and yet, I may say, there is scarce a  *Mile square* on the Surface of the *Globe*, at least not a Mountain or even Hillock, where there springs not up some *mineral* Water, fitted for the Cure of human Distempers in all the kinds of Medicin, *Evacuant*, *Alterative*, or *Strengthening*, if duely examined, and judiciously directed, especially if a proper *Regimen* of Diet were joined to them. And I think it Demonstration, that where there is a *Hill* or considerable Eminence, there must be a *mineral* Water, since a Hill is nothing

but the Nest of some *Mineral*; but there will be requir'd Skill and Experience to fit them to the Disease and the Patient. I should hope, since the infinit Variety of *mineral* Waters in his Majesty's Dominions, have been begun to be carefully examin'd, and their several Compositions, Natures, and Virtues, have been, with some Exactness, inquir'd into and found, if Temperance and *Propriety* in *Diet* were universally studied and recommended, the better sort of People might pass their Lives in less *Misery* than they commonly do; for I cannot but think the *Author* of Nature, who has so liberally provided for the Wants and Necessities of all his Creatures, (among which Want of Health is the most material and weighty for all the Ends of Living, in order to present or future Felicity) has appointed and marked out, by his own *Signature*, some general *one* for this Purpose; and in fifty Years Study and Observation, I could never yet meet with any one that has this *Mark* of divine Appointment so glaringly as a *low Diet* in general, and in particular Cases a *Milk* and *Vegetable* Diet, or a Diet of very little animal Food, and common or *mineral* Water Beverage of one *specific* Kind or other, fitted to the Complaints and *Symptoms*. The Determination of the *specific Mineral* Water must be left to the Sagacity of the *Physician* in ordinary, and to the Kinds, Degrees, and several Stages of the Dis-



Distempers. But I think one or other may be easily found, that would greatly alleviate the Complaints of most *Valetudinarians*; and few or none of them are much hurtful in any Case, but what the *Patient* will readily find himself, or an ordinary *Physician* may distinguish. The chalybeat mineral Waters are all Astringent and Invigorating, the saline all Evacuant, and the cretaceous all Alterative and Sweetening, and a Mixture of Principles has a compounded Effect.

§. 12. IT is of the utmost Consequence, that such *valetudinarian*, wasted, thin Constitutions, breathe a good, kindly and benign *Air*. I have often had Occasion to mention of what Use and Necessity the *Air* is to attenuat, enliven and brighten *animal Blood* and Juices, as is manifest from the Difference between the *arterial Blood* *mill'd* and clarify'd by the *Air* and its *Nitre* in the *Lungs*, and the *venal Blood*, which has not as yet gone through that Operation, or is stumm'd in its slow and remoter *Circulation*. A pure, clean, tepid, dry *Air*, saturated with a due Degree of *volatil Nitre*, and the Steams of *odoriferous* and *sanative Plants*, induces a *Balsam* and Liveliness on *animal Juices*, as is evident from the Difference between *Summer* and *Winter*, fair and cloudy Weather, on *Animals* of all Kinds; and therefore a *Valetudinarian* should chuse to live in an

## 262 *The Method of Cure in Diseases*

open *Champaign* Country, guarded from Northerly and Easterly Winds, of a moderate Elevation, or in a *Medium* between the *Tops* of the highest neighbouring Hills and the Surface of the *Sea* or *Rivers*; and have his Windows exposed to *South* or *West*, and his Bed-chamber *ventilated* by open Windows in the Day-time. The true Reason, *Philosophy*, and Benefit of all which is, with great Judgment and Elegance, explain'd and enforc'd by the ingenious and learned Dr. *Arbutnot* in his *Essay on Air*.

§. 13. I HAVE been longer and more particular on this Distemper than any other, because it is a general one, includeing *Scurvy*, *Scrophula*, *Atrophy*, *Phthisis*, *Gout*, *Stone*, *Asthma*, and *nervous* Disorders of all kinds, in their last Stages, which are generally, one or other, the radical and fundamental Disease or Source of all *chronical* Distempers whatsoever, attended with an *Atrophy*. I have taken this Case in its last *Stage*, and worst State, and carried it on from thence to its Term, either in *Death*, or such a Degree of *Recovery* and *Health*, as an hereditary Valetudinarian can expect, or rise to; which can never indeed be to the Force and Vigour of a *Kite* or *Carrion-Crow*, but to the Spirits of a chearful, joyful *Nightingale* or *Lark*: And I have labour'd it more, as to *Perspicuity* and *Detail*, than that of any other *chronical* Distemper, because

cause it is the *Lot* of the brightest, most acute, and penetrating *Genii*, and because I intend it as a *Model* for all the more and less piteous Stages of this, or any other *chronical* Distemper; for slighter *Symptoms* and better *Circumstances* of this or these Disorders, will require less Time, Attention or Exactness in their Cure; for it is undeniable,

*Quod potest majus, potest minus,*

BUT here I beg the Reader to attend, that I by no means intend these *Directions* and *Methods* for the *Strong* and the *Robust*: Their *Medicins* and *medical Operations*, to do them any Service, must bear a Proportion to their own natural Strength, and the Obstinacy or Painfulness of the Distemper. This Method would be to such, like battering a *Fort* with *Popguns*.

## CHAP. V.

*Of the different Powers of Diet, and of the Diseases each Kind is capable to cure or eradicate.*

1. **A** Total Afs-milk Diet (about two Quarts a Day, without any other Meat or Drink) will, in time, cure a *Cancer* in any part of the Body, with mere common Dressings, provided the Patient is not quite worn out before it is begun; or too far gone

## 264 *The Method of Cure in Diseases*

in the common *Duration* of Life: And even in that Case, it will lessen the Pain, lengthen Life, and make Death easier; especially if join'd with small interspers'd *Phlebotomies*, *Millepedæ*, *Crabs-eyes* prepared, *Nitre*, and *Rhubarb*, properly managed: But the *Diet*, even after the Cure, must be continued; and never after greatly altered, unless it be into Cow-milk with Seeds\*.

2. ANY *Cancer* that can be cut out, contracted and healed up, with common, *i. e.* soft, cool, gently astringent Dressings, and at last left as an *Issue* on the Part, by a Cow-milk and Seed Diet, ever after continued in, may be made as easy to the Patient, and his Life and Health as long preserved, as if almost he had never been afflicted with it, especially if under *Fifty*.

3. A TOTAL Milk and Seed Diet, gentle and frequent *Phlebotomies*, as *Symptoms* exasperat, a little *Ipecacubana* or *Thumb-Vomit*, repeated once or twice a Week, chewing *Quill-Bark* in a Morning, and a few Grains of *Rhubarb* at Night, will totally cure *Consumptions*; even when attended with *Tubercles*, an *Hæmoptoe*, and *Hæctic*, in the *first Stage*; will greatly relieve, if not cure, in the *second Stage*, especially if *Riding*, and

\* *Vide Astruc de Re Venerea.*

a warm clear Air, be joined; and make *Death* easier in the *third* and last *Stage*.

4. *A TOTAL Cow-milk Diet*, about two Quarts a Day, without any other Food, will, at last, totally *cure* all kinds of *Fits*, *Epileptic*, *Hysterical* or *Apoplectic*, (which are all but Degrees or *Symptoms* of one general Disease, which I call *Scorbutico-nervose*, or the plain *Scurvy*, in its last Stage) if enter'd upon before Fifty: But the Patient, if near Fifty, must ever after continue in the same Diet, with the Addition only of Seeds; otherwise his *Fits* will return oftener, and more severely, and at last cut him off.

5. *A TOTAL Cow-milk Diet*, without any other Food, will bid fairest to cure a *Hæmiplegia*, or even a dead *Palsy*, and consequently all the lesser Degrees of a partial one, if enter'd upon before Fifty: And this Disorder I take to be the most obstinat, intractable and disheartening one, that can afflict the human *Machin*; and is chiefly produced by intemperat *Lechery*, with its necessary Attendant habitual *Luxury*. It may be retarded in its Progress by strong *Vomits*, *Mercurial* and *fætid Gum* Medicins, *Air*, *Gestation*, the *Pilulæ Æthiopicae* of the *Edinburgh Dispensatory* of the last Edition, with Water Beverage, and Mineral Water, and cold or hot Bathing in the respective Seasons; but



## 266 *The Method of Cure in Diseases*

but is never to be eradicated, if the Stroke is deep, or Life far spent, but by *Cow-milk* only.

6. *A TOTAL Milk and Seed Diet*, with gentle *Vomits* before and after the *Fits*, chewing *Bark* in a Morning and *Rhubarb* at Night, with *Phlebotomy* about the *Equinoxes*, will perfectly cure the *Gout*, in Persons under Fifty, and greatly relieve those further advanced in Life; even those who have *chalky Nodes*, and *fix'd Joints*, especially join'd with Air and Exercise, and strong and constant *Friction*; but must be continu'd ever after, if such desire to continue well.

7. *SOAP-LEES*, soften'd with a little Oil of *sweet Almonds*, drunk about a quarter of an Ounce twice a Day on a fasting Stomach, or *Soap* and *Egg-shell Pills*, with a *total Milk and Seed Diet*, and *Bristol Water Beverage*, will either totally dissolve the *Stone* in *Kidnies* or *Bladder*, or render it almost as easy as the *Nail* on one's *Finger*, if the Patient is under Fifty; and much relieve him, even after that Age.

OF all these mentioned Cases and Cures, I have known or treated Instances, so that they may with high Probability, and *medical Certainty*, be depended on. The following are reasonable and probable, but not so certain, for want of sufficient Experiments.

8. *A*

8. *A TOTAL Milk and Seed Diet*, with cool Purges now-and-then, as of *Manna* and *Cream* of Tartar, or *Glauber's Salt*, with a Pill of the *Præcipitat. per Se*, or Pills of the *Mercurius Alcalisatus*, with *Terebinthina Cocta*, will, in six Weeks or a Month, totally cure and eradicat any *Venereal Distemper* in its *first Stage*, or while it is only term'd a *Gonorrhœa Virulenta*, without other *Symptoms*, if *Bark* and *Rhubarb* are chew'd for some time after, to consolidat and constringe.

9. *A TOTAL Milk and Seed Diet*, continued for six or eight Months, will totally cure and extirpat *Venereal Distempers* in their *second Stage*, (when they may be called the Great Pox, with *Bubo's*, *Cancers*, and *Cutaneous Defedations*) if Pills of *Præcipitat. per Se*, or of *Mercurius Alcalisatus* and *Gum Guaiac*, with Dressings of the *Unguentum Neopolitanum* constantly applied, be join'd and constantly persisted in dureing that Time, which may be done without keeping House, or Interruption of Business.

10. IN those who for the last Stages of *Venereal Diseases* have unsuccessfully gone through a full *Salivation*, a total *Milk and Seed Diet*, long and strictly continued in, would certainly cure and eradicat the Distemper,

## 268 *The Method of Cure in Diseases*

per, if no other *hereditary* Disease be complicated with it: Whereas, in the common Management, a total *Cure* is seldom to be obtain'd, and thereby many are miserable all their Days.

11. AN habitual *Asthma*, if managed with a *Milk and Seed Diet*, *Quicksilver* well purified half an Ounce twice a Day, *Squill Vomits* about *new* and *full* Moon, and after with the *Squill Pills* of the *Edinburgh Dispensatory*, might be totally eradicated; especially if a *Southern Climate*, and warm clear Air, were join'd.

12. IN a painful and dangerous *Pleurisy*, after a good part of the *Size* of the Blood has been drawn off by large *Phlebotomies*, and the Distemper, by *saponaceous* and oily *Emulsions*, with *volatil Alcalies*, is lessen'd; if a *total Milk and Seed Diet* were instituted and duely persisted in, the *Blood* and Juices would in time thereby be sweeten'd, and a Return, a *Phthisis*, and an *Empyema*, be effectually prevented.

13. A *MILK and Seed Diet*, with *Vomits* of *Ipecacohana*, and a few Grains of *Tartar Emetic*, repeated every *new* and *full Moon*; in the Intervals, *Alcalifatus*, and *Guaiaac Pills* continued; and when the Blood is sufficiently attenuated, and the Obstructions  
opened,

opened, if *cold Batheing*, with *vegetable Astringents*, (Bark especially) were imploy'd to finish the Cure, and the same Regimen ever after continued; this Method, I think, would sooner, more pleasantly, and more dureably, cure and extirpat all kinds of *Mania's*, *Phrensies*, and *Madnesses*, (which are so shamefully frequent in *Britain*) than the common one of treating them with tearing *Emetics*, and scraping *Cathartics*, under the usual full strong *Diet of animal Food*, which does but add Fewel to the Distemper; and generally the Distemper returns in a greater or lesser Degree, to the Party or his Posterity.

14. IN any *Hæmorrhage*, either from the *Lungs*, *Nose*, *Anus* or *Uterus*, how violent soever, if after some repeated *Phlebotomies* to moderat the *Flow*, the Use of *Eaton's Styptic* in *Bristol Water*, or the *Tinctura Rosarum*, with *Bark in Substance*, *Extract*, or *Decoctions*, were freely administred, a *total Milk or Seed Diet* was ordered and duely prosecuted, it would totally cure these *Symptoms*, would at last sweeten and *balmesfy* the Blood and Juices, and prevent Returns. For all *Hæmorrhages* are of the same inflammatory and acrid Nature, differing only according to the *Part* where the *Rupture* of the capillary Vein happens, and suppose a thick *Curd*, and a sharp *Serum* in the *Blood*.

15. *A JAUNDICE* (black or yellow) proceeding from a spoiled or obstructed *Liver*, a viscous or morbid *Bile*, or *biliary Stones*, which prevent the Separation of the *Choler*, and its Passage into the *Intestins*, by which means it is forced back into the *Veins*, is rarely and perhaps never to be totally cured and eradicated, but by a *Milk and Seed Diet*, frequent and active *Vomits*, *saponaceous Emulsions*, with *volatil Alcalies*, *mercurial Plaisters* on the Region of the *Liver*, *Bath-waters*, and constant Riding. This Method, I know from Experience, will perform a total durable Cure, and otherwise I never saw it effected.

16. *A TOTAL Milk and Seed Diet*, with sole *Water Beverage*, would at last cure and extirpat any Degree of the *Scurvy*, scorbutic *Ulcers*, and impostumated *Glands*, even the *Lepra Græcorum* and *Arabum*, or at least make them infinitely easier and better, if ducly continued, and *Æthiops Mineral*, *Cinnabar of Antimony*, or the *Aqua Argentea*, were join'd to it in a long Continuance.

17. IN every *Chronical Distemper* whatsoever, which always comes on gradually, with evident Symptoms, when it first seizes a Person, after *Bleeding*, a *Vomit* and a *Purge*, if  
the



the Patient abstain'd ever after from all *fermented* Liquor, and drank nothing but pure Water, *cold* or *tepid*, according to the Seasons, it would very probably cure him effectually, and secure against *Returns*, at least if this Beverage was continued, whatever his solid Food should be.

18. *TOTAL Water Beverage*, with some occasional *Vomits*, on *Fits*, and once a Week *Hiera Picra*, *Tincture* of *Rhubarb*, or an *Anderson's* or *Ruffi Pill*, Two or Three, will totally cure, and at last preserve from *Returns*, in any *bilious Colic*, let the solid Food be almost what it will. This I have always found certain, in Persons of a tolerable good Constitution, not too far gone in Life.

19. *TOTAL Water Beverage* will rebate and lessen the Violence of the *Fits* of the *Gout*, keep them long moderat and *regular*, and preserve *Life*, *Limbs*, and *Spirits*, perhaps as long as the Constitution was made to last, whatever his solid Food should be: And the same is true of the *Rheumatism*, after the *Fits* are lessen'd by the Means afore directed; for the *Gout* is but a topical *Rheumatism*.

20. *FISH*, in general, is not near so high and inflammatory as *Flesh*, unless they are exalted with high and rich *flesh Meat*, and *spicy Sauces*; though some kinds of Fish, as  
*Salmon*,

## 272 *The Method of Cure in Diseases*

*Salmon, Carp, Sturgeon, Lamprey, &c.* are higher than *Mutton, Veal, Lamb, and Chicken.*

21. OF all others, a total *Ass-milk Diet* is the coolest, most sweetening, and restorative possible: Next to it, is Cow or Goat-milk *Whey*, if not too flatulent or purgative. Cow-milk, boil'd or raw, for the whole Food, is next in Degree to those. *Farinaceous* Seeds (as being young Vegetables without much Wind or Salts) are in the fourth Degree of Diet. To these succeed in the next Degree, the *farinaceous* Roots, as *Turneps, Potatoes, Parsnips, &c.* but are more flatulent and windy than Seeds. Higher than these are the *Pot-herbs* and *Salladin*, but still more flatulent, even when much boil'd, especially with the least Butter. The highest of all *vegetable* Foods, are the Fruits, especially the late Fruits, even *Apples* or *Pears*; for all these are *vinous*, almost as much as the *Grapes*, which *Grapes* will fuddle and madden *Apes* \*, as much as Wine or Spirits will human Creatures: For it is a Mistake to think, that nothing but fermented Liquors will fuddle and inflame animal Juice. The Juice of any *vinous* Vegetable, even unfermented, too plentifully swallow'd, will quicken the Pulse, and so intoxicat Animals of very *elastic Solids*: For

\* *Vide* The History of the Cape of Good Hope.

neither *Fermentation* nor *Distillation* makes Wine or Spirits; they only congregat them, as a Burning-glass does the Rays of the Sun; they are still Lancets with a slight and thin Sheath.

22. HALF, or even a whole Pint of old defecated Wine, with half or even a whole Pound of any kind of Fish or Flesh, to the Young, Strong, and Laborious, with the common Appurtenances of Bread, light Pudding, or Tarts, in Twenty-four Hours, (perhaps best divided into two Meals) with vegetable Foods for Breakfast and Supper, will preserve the Young and Healthy till Forty.

23. LEAVING off Flesh-meat Suppers with Wine, and eating only one moderat Flesh Meal a Day, will probably preserve any Person, not labouring under any chronical Distemper, in good Health, for the first seven Years after, before Fifty.

24. IF a Man after Forty, though in perfect good Health, begins not to study Regimen, and manage his Diet, at least in Quantity, I conclude him neither *Physician* nor *Philosopher*, let his other *Talents* be what they will; for he thereby trusts the Duration of his future *Life, Health, and worldly Happiness*, to mere *Casualty*, and blind *Chance*, as they are called.

## 274 *The Method of Cure in Diseases*

25. MILD, soft, middling Malt Liquor is infinitely fitter for all *British* Constitutions, whose Appetit and Digestion is as yet tolerable, than any kinds of Wine, either Foreign or Home-brew'd; it will prevent the *Stone* and *Gout*, and almost all kind of *Inflammations*, and is far best for carrying on Old Age.

26. PROPER and well tim'd *Evacuation* only, lessens *Distempers*, and gives a tolerable Degree of *Relief* under them; as it removes *Impediments*, and gives room for *specific* sweet Juices from the *Chyle* of proper Food to be receiv'd into the Habit, to dilute and cool the vitiated Blood and Juices.

27. *ALTERATIVES*, even the *mild Ponderose*, and the *mineral Astringents*, much less the *cordial, volatil, and aromatic* Tribe of *internal* Medicines, do but very little towards the perfect Cure or *Extirpation* of any natural or internal *Distemper*. They may relieve, give a short *Reprieve*, throw a little Weight into the Balance on the Side of the *Cure*; and so are not to be totally slighted, especially in acute Cases; but the *substantial* and *momentous* Part of the *Cure* lies here: Nature has so contriv'd the *Animal Machin*, that the Outlets of *Export* arising from *Action*, *Exercise*, and the *Performance* of the *Animal*

*mal Functions*, are perpetually changing and altering the whole *Machin, Fluids* and *Solids*, either into Better or Worse, and in a few Years perform it: But the *Orifice* of this Animal *Machin* being larger than the *Sum* of all the *Outlets*, if Care were taken, that in that time nothing should be receiv'd by the *Orifice* but what were in its own Nature *soft, cool, kindly* and *sound*, *Time* and *Nature* would preserve the *Animal* in Health, as long as the Materials of it were made to last; so that almost the Cure of Diseases is brought to such a *Problem* as this:

28. A *Vessel* full of a *Lixivium*, or gross Fluid, being given, which discharges itself by several *Outlets* at the Bottom, whilst an equal (or perhaps somewhat a larger) Quantity of fresh *Water* flows into it from above, to find the *Time* when the *lixivious Mixture* remaining shall be less than any *given Quantity*.

29. SOME perhaps may *controvert*, nay *ridicule*, the Doctrin laid down in these *Propositions*. I shall neither reply to, nor be moved with, any thing that shall be said against them. If they are of *Nature* and *Truth*, they will *stand*; if not, I consent they should come to *nought*. I have satisfied my own *Conscience*; the rest belongs to *Providence*. Possibly *Time* and *bodily Sufferings* may *justify* them; if not to this Generation, per-



## 276 *The Method of Cure in Diseases*

haps to some *succeeding one*. I myself am convinced, by long and many repeated Experiences, of their *Fustness* and *Solidity*. If what has been advanced through this whole *Treatise* does not convince others, nothing I can add will be sufficient. I will leave only this *Reflection* with my Reader, *viz.* That all *Physicians*, *antient* and *modern*, allow that a *Milk* and *Seed Diet* will totally cure before Fifty, and infinitely alleviat after it, the *Consumption*, the *Rheumatism*, the *Scurvy*, and the *Gout*; these highest, most mortal, most painful, and most obstinat Distempers: And nothing is more certain in Mathematicks, than *Quod potest Majus, potest Minus*; or, what will cure the greater, will certainly cure the lesser Distempers; since it is self-evident, that all bodily Diseases arise from corrupted Juices, and spoil'd Solids.

---

### C H A P. VI.

*Rules for preventing Infertility in both Sexes, and Miscarriages in the Female Sex.*

I. **T**HERE is no Nation in *Europe*, perhaps, where great and opulent Families sooner become extinct, or change Lineage so quickly, as they do in *England*; or where such Devastation of the Female Sex, especially among those of Rank and Condition, is made by Abortion and dangerous

gerous Child-bearing; and no-where is *Matr-  
Midwifery* so necessary and profitable a Pro-  
fession. This Misfortune appears not to the  
Poor, the Necessitous, or those of the *middling*  
Rank; for no-where is there a finer or more  
numerous Posterity, than among the *High-  
landers* of *Scotland*, or the *native Irish*; but  
to those who have all the Conveniencies and  
Delicacies of Life in the greatest Plenty and  
Perfection; and if *these* have *Posterity*, they  
are often deformed, diseased, stunted and  
short-lived. This therefore can happen only  
from the Difference in their manner of  
*Living* and *Feeding*; unless we should say,  
that impartial Providence compensates the  
want of some Conveniencies to the *poorer*,  
by more considerable Advantages in another  
way.

2. IT is certain nothing can produce *Fer-  
tility* in either Sex, but what promotes per-  
fect *Health*: Nothing but *good Blood, Spirits*,  
and perfect *animal Functions*, that is, *high*  
*Health*, can beget perfect *Fecundity*; and  
therefore all Means and Medicins, all *No-  
strums* and *Specifics*, to procure *Fertility*,  
different from these, which produce *good*  
*Blood* and *Spirits*, are arrant *Quackery* and  
*Cheating*. This is evident from the *brute*  
*Animals*, who never can procreat, till they  
are *healthy, gay, and active*; and therefore  
the Rules I have adduced in the *former Part*

## 278 *The Method of Cure in Diseases*

of this Treatise, for promoting or recovering *Health*, may, to Persons of a *proper Age* and *Circumstances*, be looked upon as so many Rules for promoting *Fertility*.

3. I THINK it is now pretty evident, to every unprejudiced Person, who is ever so little acquainted with the best natural *Philosophy*, and the latest Discoveries in natural *History*, with the *Uses* of the respective *Organs*, in the different *Configuration* of the *Males* and *Females*; together with the plainest and most certain *Laws* of *Analogy*, that the *Principle* of *Generation*, or the *infinitesimal Corpuscle* of the *Animal*, is in the *Male*; and that the *Female* is only, as it were, the primary *Nurse* to it, furnish'd with a proper *Nidus* and the *specific* *Nutriture* for it, for a certain *Time*, till it has acquired *Strength* enough to bear its own proper *Element*; which State it no sooner attains to, than it breaks its *Prison*, and escapes. This is the *Use* of the different *Configuration* of the *Sexes* when divided; and an *analogous* *Provision* for the same Purpose is provided for those *hermaphroditical* *Animals*, whose *Situation* and *Nourishment* makes it necessary they should be so. No *Sperm* hitherto examin'd by the *Microscope*, after *Liquefaction*, but discovers these *infinitesimal Animalculi* many *Millions* of times less than the smallest *Hair*, *liveing*, *moveing* and *playing* in the  
pellucid

*pellucid* Fluid; and if it is not so, no *Generation* ever follows. These *Animalculi* we may justly suppose to have been originally form'd by the *immediat* and *omnipotent Word* of the *Author* of *Nature*; no *second* Causes whatever haveing either Skill or Power enough to produce them in this their *infinitesimal Parvitude*, and to be contain'd within one another in a *similarly decreaseing Proportion*, back to the *first Pair*; and originally lodged in some convenient *Cells*, near the *prostate Glands*, or in some of the *Appendages* of the *Testes*, analogous to the Place of the *Ovarium* in the *Female*, till the *Male* has acquir'd sufficient Vigour and Balm in his Blood and Juices, to discern a proper soft Fluid with a fine volatil Salt, to transmit them into the *Vesiculæ Seminales*, and thence to their *second Stage* of Existence, the *Female*. Their Multitude is only to secure against the possible Chances of some one or more not getting through the *Uterus* by the *Tubi Fallopiani* into the duly prepared *Ovum*, there endow'd with a convenient *Nidus* and *specific* Nutriture, to increase them gradually to their due Magnitude and Strength, so as to be able to bear their proper *Element*. *Equivocal Generation*, by many repeated Experiments, has been proved *false* beyond a *Reply*; and the impregnated *Ovum*, with a *seminal Animalculum* in it, has been traced through the *Tubi Fallopiani* from the *Ovarium* to the *Uterus*.

## 280 *The Method of Cure in Diseases*

*Leuwenhoeck*, in numberless *Sperms* of different *Animals*, (if healthy) has constantly observ'd by his *Microscopes*, these *Animalculi*, with all the Evidence and Certainty of the *Senses*; and *Malpighi* has discovered in *Hen-Eggs*, the daily gradual Progress of the *Cock-tread*, from its *Punctum Saliens* in the *big End*, till it broke the *Shell* in a perfect *Chicken*, and accurately described all its Appearances; none of which was to be found in those which were set a Hatching without the Concurrence of the *Male*. After so many and accurat *Experiments* made by *Naturalists*, there can remain no Difficulties in this *System*, with those who fully understand the *infini Divisibility* of Matter, or whose *Imagination* is not very gross, vitious, or limited.

4. IF this *System* be the true one, as I certainly think it so in the main, it will be very evident, that *Luxury*, *intemperat Leckery*, *inflammatory* and *bilious* Blood and Juices, may destroy and kill these *Animalculi* in their primitive Cells, or the Heat and Acrimony of the Fluid, in which they are transmitted, may burn them up, before they reach their proper *secondary Station*. With the luxurious and hot-headed *Males*, this is almost constantly the Cause of *Infertility*, though the Blame is commonly laid on the more temperat, cool and healthy *Females*. It is certain



tain from *Philosophy* as well as *Observation*, that sole Water-drinking Males are very rarely *infertil*. I remember Dr. *Taylor*, the *Milk-Doctor* of *Croyden*, (whose Case I have narrated in the *English Malady*) pointed out to me two or three opulent Families in his Neighbourhood, who after Marriage had continued several Years without *Posterity*, and were extremely solicitous about it; and whom in two or three Years time, he had brought to have several *fine Children*, by keeping both Parents, all that time, to a total *Milk and Seed Diet*. This he most solemnly averr'd to me, and we know, that even old *Homer* had observ'd, that the Feeders on Milk were the *honestest* of Men.

Γλακτοφάγων Ἀβιῶν τε, δικαιοτάτων ἀνθρώπων.

5. I OWN in this Case, I am much more concern'd for the *Female* than the *Male Sex*. The *Males* having stronger, but coarser, both Bodies and Faculties, by their Licentiousness and Luxury, often bring on their own Sufferings, and bodily Misfortunes; whereas the *Females* in general, having weaker, but more delicate and pliable Bodies and Spirits, and tied down by Custom, and the *Tyranny* of Men, to many Restraints, (which Men insolently despise) are more *temperat*, *abstemious*, and *modest*; and suffer at least in this Life, infinitely more in the *Oeconomy* of *Childing* than Men; not only from the Pains and  
Anxi-

## 282 *The Method of Cure in Diseases*

Anxieties of *Breeding* and *Child-bearing*, but from the innumerable Accidents of *Miscarriages*, and being subject to the *Wildnesses* and *Caprices* of debauched Husbands; by all which they often ruin their *Constitutions*, and shorten the *Duration* of their Lives; and, at best, pass through a much more severe State of *Purification*, than Men, for the general, do; and yet, if I were called upon, I could take my *Oath*, if there be any thing real or valuable in Virtue, that in the *Compass* of my Acquaintance, (of the same Degree of Virtue, or Freedom from Vice) I have known *ten* good Women, for *one* equally good Man; though I own an *abandon'd* Woman is extremely bad; for *Corruptio optimi est pessima*. The Design of this *Chapter* is solely to suggest to that more innocent and delicate Part of our *Species*, all that comes within the Compass of my Experience, Observation or Knowledge, to cure or relieve the several Disorders or Inconveniencies that attend them in this *State* of their Lives.

6. IT is a common profane *Joke*, of ignorant and low Wits, upon the *Hysterical*, and *green biliary Complaints* of the *Sex*, that *Concubinage* or *Matrimony* would be the best Remedy for these Disorders: But these kinds of *Sneerers* understand as little of *Nature*, as they do of *Religion*. Tender young *Females*, with *hysterical* and *green biliary Complaints*,  
upon

upon *Conception*, during the time of their *Pregnancy*, may sometimes, at least as they grow *big*, get better *Appetits* and *Spirits*, from the long preceeding *Inappetency*, frequent *Reaching*, and from the *Fætus* drawing off the *Superfluity*: But, alas! this will be but a short and precarious *Reprieve*; for after *Child-bearing*, or, what more generally happens, after an *Abortion*, the same *Symptoms* return with doubled *Violence*; and when they begin to *miscarry*, they generally go off in a *Decay*, a *slow Fever*, *Fits* and *Convulsions*; whereas, had they forborn *Matrimony* till they had mended their *Constitutions*, by the *Rules* laid down in the fourth Chapter of this Part of the *Treatise*, (being supposed young) they would have ever been free from the mentioned *Inconveniencies*.

7. I HAVE hinted at the chief Source of *Infertility* in the *Male Sex*, which, besides *Accidents* and a *Malformation*, is chiefly owing to the *Luxury* of the Individual himself, if he has been born sound, or has not deriv'd corrupted Juices from his *Parents*: In all which Cases, nothing will restore *Fertility*, but what mends the *Constitution*, the *Rules* for which I have laid down, with great Plainness, in this *Treatise*. The *Infertility* of the *Female Sex* is owing to one of these three Causes. 1. A too great *Flux* of the *Menstrual Purification*, for which the proper

*Cure*

## 284 *The Method of Cure in Diseases*

*Cure* is directed above, under that *Symptom*.  
 2. From too small a *Flow* of the same, (which, I think, in a *Medium*, ought to be about two Ounces) for which also the *Remedy* is suggested under the Head of *Obstructions*: Or,  
 3. From a Weakness that happens in the Intervals of the *Menstruations*, called the *Fluor Albus*, described and prescribed for above likewise. Frequent *Miscarriages* attend all these *three* Causes, often at all times, but most commonly between the *third* and *fourth* Month, when the Weight of the *Fœtus* is too great for the *contractive* Powers of the *Uterus*, whereby it is forced away before its due Time; which is a plain and manifest Symptom of tender and relaxed *Nerves* and Solids in the Mother, and which ought to be a Warning to *both Parents*, to set about all possible Means to strengthen and brace the Solids, at least of the Mother, in order to prevent the future Progress of this *Imbecility*; which Means, the best known to me, and the most rational and successful I have observed or read of, I intend now to suggest.

8. WHEN a married young Woman begins to miscarry naturally, and without any Accident, she rarely goes on after to the full Time, but miscarries regularly every three or four Months, till either she gives over Breeding, or is cut off by the Frequency of the *Miscarriage*, and its Consequences. In which  
 Case,

Case, were there no other Reason, as soon as it can be safely done, she ought to be blooded six or seven Ounces, out of a large Orifice at the Arm, to examin into the State of the *Blood* and *Viscera*, and if the *Curd* of the Blood be found fizy or liverish, (as I could venture my Life it will in such a Case generally be) she will never bring a *Child* to its full Time, whatever the Appearances of Health in the Mother be otherwise, till the Blood be thinned and *balmified*, which can only be done the soonest, by little *Phlebotomies*, (of about two Ounces) every Month immediately after the *Menstruation*; the mild *Ponderose*, *Cinnabar* especially, twice a Day, about 40 Grains or more for the *Dose*, wash'd down with Asses Milk or *Orange-why*; good Hours, gentle Exercise, a white Meat Diet, with a little *French* Claret in *Bristol* Water, Milk-porridge only for Supper, cold Water *Friction*, and the other Rules formerly given for *braceing* tender *Nerves*, and mending bad Juices; which will be sooner effected in the Young, as these must be. By this Method I have often cured *Infertility* in the *Sex*, and prevented *Abortion*, and improved their Constitution, when the Blood and Constitution has not been very bad. But upon this Examination of the Blood by *Phlebotomy*, if the *Curd* is found to be thin, waterish, and too soft and spongy; then real *Cold* *batheing* long continued, *vegetable* Astringents, the *Bark* especially,



## 286 *The Method of Cure in Diseases*

cially, drinking *Tunbridge* or *Spa* Water in the proper Season on the *Spot*, will be found to succeed best.

9. BUT if the Constitution be so weak, *lax* and *delicat*, that even this Method will not carry them on to their full Time; then nothing is so likely to do as *sole* Water-drinking: Common Water, with a little Milk, and tepid *Spa* or *Bristol*, and animal Food, the youngest and lightest, and at Noon only, and Milk Meats (*Ass's* or *Cow's*) for Breakfast and Supper, during the whole Time of their *Pregnancy*. *Wine* and all fermented Liquors, give too great a Velocity to the Blood, push it onwards with too strong a *Momentum*, force open the *uterin* Vessels, and drive off the *Placenta* from the *Fund* of the *Uterus*, by opening the *Sphincters* of the *menstrual* Flux; so that the *Fætus* must necessarily come off, which is never to be retain'd by *Art* or *astringent* Medicin, after the parturient Woman finds a Tendency in her Bowels to part with it. All that can be done then, is by gentle *Forcers* or *Volatils*, together with soft *Oils* and *Balsamics* united to mild *Opiats*, to quiet Nature; and leaving her to her own *Play*, patiently wait her Time and Manner; for, to use *Astringents* in such a Case, is like setting the Room on fire, and locking the Door.

10. IF this Method should also prove unsuccessful to procure *Fertility*, and prevent *Abortion* in tender young married Women, as it often does in those who are tolerably healthy; a *total Milk and Seed Diet*, rigidly continued for a Year or two, cannot fail; especially if due Care of the other Non-naturals be added, half a Drachm of the *Bark* be chew'd and swallow'd in the Morning and before Supper, or Pills be made of the *Extract* to the same Value, and once or twice a Week ten or fifteen Grains of *Rhubarb* be taken over Night, during all the time of the *Pregnancy*. I have seen the finest Children come, under this *Regimen*, I ever beheld; and I am fully persuaded, if any thing in Nature can prevent *Infertility*, and bring fine Children, it is a *Milk and Seed Diet*, continued both by *Father* and *Mother*, till the Effect be produced. This *Regimen* secures the Health of the Children, if they come, it being the same, Nature puts them under as soon as they see the *Light*; and cures all the Disorders they may happen to receive from diseas'd Parents in their *Formation*; and if it does not cure the *Infertility* of the Parents, it certainly mends their Health and Constitution.

11. BUT if the Desire of *Posterity*, so natural to young-married Women, should not prevail with them to enter upon this cool, soft, wholesome *Regimen*, I mean a *total Milk*

## 288 *The Method of Cure in Diseases*

*Milk and Seed Diet* ; yet there is one Argument which I think could not fail in that *Sex*, which is, that I can assure them upon my *Credit* and *Veracity*, that it is the only Method known or knowable to Mankind, to preserve and improve the *Beauty*, *Cleanness* and *Sweetness*, of the *Tender* and *Delicat*, far beyond *Quicksilver*, which the Mothers of the *Georgian* Daughters give them, to improve their *Beauty*, for a long time, before they enter in the *Seraglio's* of the great Men of *Asia*. These young Ladies, who are so anxious to preserve their *Faces*, *Complexions* and *Skape*, that they often endanger their *Healths* and *Lives* on that *Score*, will find this *Regimen* far beyond the *Paint* and *Spanish Ronge* and *Colouring*, (which always at last destroys the Delicacy of the Skin, and the natural Beauty) and yet is so universally practis'd now for that End. *Scorbutical*, *Icteric*, and *Biliary* Constitutions, may for a while look *pale*, *languid*, and *fallow*, under such a *Regimen* ; but in time all these mortifying *Symptoms* will evanish, and an inimitable *Bloom*, *Blush*, and *Brightness*, will succeed, infinitely beyond all the *Colouring* of *Art* or *Paint*. There is no Beauty like the *Bloom* of Nature in perfect Health : Such a *Regimen* ducly continued, heightens the *Scarlet* of the Blood, sweetens and thins it, so that it is able to *circulat* freely through the *transparent Scarf-Skin* in its least and last *Capillaries* and *Meanders* ; and at the same time *thins*,  
*smooths*,

*smooths*, and renders the *Cuticle* so *transparent*, that the *Vermilion Blush*, and its own natural and healthy *Whiteness*, becomes *per-spicious*. This I most certainly know, not only from Reason and *Philosophy*, but from repeated *Facts* and *Experiments*, having recovered, preserved and improved by this *Regimen* duely continued, the Beauty of some of the finest Women in *England*. But they must not be discouraged, if upon short *Trials* the Effect is not produced, for at first it may happen quite otherwise: But let them have but Patience and Perseverance, I will venture my *Fortune* and *Life* on the Success at last. Had *Agrippina*, who every Day bathed herself in a Tub of *Ass's Milk*, to preserve and increase the *Smoothness*, *Softness*, and *Delicacy* of her Skin, made *this*, or *Cow's Milk* with *farinaceous* Seeds, her only Food, and with this had fomented the *Insides* instead of the *Outsides* of her Vessels, she had accomplished her Purpose with infinitely greater Efficacy and Success. But what need of *Arguments* to prove this Fact, since every one's *Senses* can witness to the Beauty and Comeliness of healthy young Children, and *Dairy-Maids*, who are fed mostly after this manner?

12. IF a married young Lady under a common temperat Diet, should find herself apt to miscarry, besides avoiding as far as she can, all *Surprizes*, *Frights*, and shocking *Sights*, all  
U violent

## 290 *The Method of Cure in Diseases*

violent Exercise, and every Excess of any Kind, it would help her much, if she lost about two, at most three Ounces of Blood at the Arm, near about the time she used to be out of Order, at least for the first three, or four, or five Months, after she has reason to believe she is breeding, which the first missing her *Ordinary*, ought to certify married young Women; by which so safe and small a Loss of Blood, its Force and *Momentum* downwards will be abated, and a Miscarriage prevented: But Care should be had, that this small *Phlebotomy* be not carried on after the fifth Month; for then the Danger of *Miscarriage* lessens, unless it be by Accidents.

13. YOUNG married Women, on breeding, generally after missing the first *Return*, are very apt to turn sickish in a Morning, *reach*, and throw up waterish *Phlegm* and *Choler*, especially if they have been plentiful and free Feeders, which often forces an *Abortion*. I know no Remedy so effectual for this, as the *Thumb-Vomit* above described, which, without Violence, discharges the Stomach of this superabundant *Phlegm* and *Choler*, and ought to be daily, and every Morning, *repeated*, till this *Symptom* ceases: Half an Hour after, drinking a small Glass of tepid fresh *Spa-water*, with ten Drops of *Elixir of Vitriol*, and at Night, at least two or three Days in a Week, taking ten or twelve



twelve Grains of *Rhubarb*, wash'd down with a Glass of the same Water, with a Spoonful of Claret : These ought to be continued during all the Time of this breeding Sickness.

14. A *TEA* made of *Jesuits-Bark*, *Mistleto*, *Orange-peel* and *Cinamon*, on *Bristol-water*, three, four, or five Spoonfuls of this, taken two or three times a Day, on an empty Stomach, is an excellent *Cordial* against the Lowness of Spirits common to *breeding* Women, and also an excellent *Antidot* against *Miscarriage*; or an Ounce of *Bark* and *Rhubarb*, with a *Drachm* of *Salt* of *Wormwood*, infus'd in eighteen Ounces of *French White-wine*, strain'd and filtred, four Spoonfuls, more or less, as it operates downwards, is an excellent Remedy, taken every other Night, both against the Sickness incident to *breeding* Women, and also against Abortion, and prevents too obstinat Costiveness, which is often the Cause of it.

15. GENTLE *Friktion* with a warm *Flannel*, and after washing the whole Body over with *tepid* Water, before a good Fire, the *Rupture-plaister* kept constantly to the Back, a broad *Girdle* of Cotton applied about the Middle, good Hours, chearful Company, and, in a Word, every thing that is proper to promote Health and good Spirits, ought to be attended to, by tender and delicat Breeders;

## 292 *The Method of Cure in Diseases*

for one *Miscarriage* hurts the Constitution, and weakens the *Nerves*, more than two full Births.

16. IT is a *vulgar Error* to confine tender breeding Women to their *Chambers, Couches, or Beds*, during all the Time of their *Pregnancy*. This is one of the readiest ways to make them *miscarry*; it is like the common Advice of some unskilful Persons, to such as have *anasarcous* or *dropfical* Legs, *viz.* to keep them up in Chairs on a Level with their Seats, which is the ready way to throw up the Humours into their Bowels, and fix them there. The only solid and certain way to prevent *Miscarriage*, is to pursue all those *Means and Methods* that are the likeliest to procure or promote good Health, of which *Air*, and *gentle Exercise*, is one of the principal. All Violence or Excesses of every kind are to be carefully avoided by the *Parturient*; but fresh *Air*, gentle *Exercise*, walking, being carried in a *Sedan* or *Chaise*, on even Ground, is as necessary as *Food* or *Rest*; and therefore is never to be omitted, when the Season will permit, by tender Breeders. If these Rules, judiciously applied, and strictly followed, will not prevent *Infertility* and *Abortion*, I fear nothing will.

CHAP. VII.

*Rules for obtaining and preserving Health  
in the Decline of Life; or for securing a  
Green Old Age.*

1. **A**S there are few *Individuals*, who have not sufficient Reason to conclude, that at about the Age of Forty-five, or Fifty, they have passed the *Meridian* of Life, and are stepping *down Hill*; the whole Space of Time (be it more or less) which is allotted to them between *this* Season of Life and the Hour of Death, will, by a reasonable thinking Man, be called *Old Age*. It is, as it were, the *Twilight* of Life, or a *second Childhood*, with this essential Difference however, from the *first Infancy*, that in *This* the *Faculties* and their *material Organs* are uncultivated, unextended, and want their *Perfection*; whereas in this *Second*, the *Faculties* and the *Senses* likewise may, by a wise and prudent *Oeconomy*, be supported to the very last Stage of Life, in *Vigour* proportionat to their earlier *Cultivation* and Improvement; and hence it is, that I call *Old Age* the *Twilight* or *Evening* of Life; and, to carry on the *Metaphor*, I further observe, that if the earlier Years have been spent in *Health* and *Innocence*, this *Evening*, like that of a *Summer's Day*, will be calm and

U 3

serene,

## 294 *The Method of Cure in Diseases*

serene, nay sweeter and more delightful than the precedeing *Day*.

2. WERE our Views to be carried no further than the narrow *Circle* of seventy or eighty Years, this Calmness, this *Serenity*, so much to be wished for, would surely invite every thinking Man, who had his own *Happiness* in View, to step forward in that *Path* of Life which Nature itself has evidently pointed out to him; and if we carry our *Ideas* beyond this narrow *Circle*, and contemplat a *future Existence*, is it not *Madness* to deviat from a *Path* which leads to an happy *Eternity*?

3. THE irksome Experience which I have had of Multitudes of thoughtless unhappy *Individuals*, who by their Folly and Luxury have weakened the *primary Powers* of Nature in their own Constitutions, who without any severe *Chronical* Distempers or Accidents have, as it were, wilfully made themselves wretched, is a sufficient *Call* to me, to point out to my Fellow-Creatures the best *Rules*, which I am capable of laying down, for obtaining and preserving Health in the *Decline* of *Life*, a lively rational *Head* under *Silver Hairs*, and a vigorous active *Heart* to animat even a feeble decaying *Trunk*.

4. NOW

4. Now one of the most effectual Methods which a wise Man can pursue, in order to obtain the *Blessing* of what I call a *Green Old Age*, is to begin at least at the Age of Fifty, to lessen his daily Sustenance of *Meat* and *Drink*, both in *Quantity* and *Quality*, but especially in the *first*. I have, in my *Essay on Regimen*, demonstrated that about this Time the great *Crise* or *Climacteric* of Life generally happens in both *Sexes*. Then it is, that the Blood and the Juices of the most Healthy and Strong begin to *cool*, to *thicken*, to become *vapid*, and to be *obstructed* in the *Capillaries* and *Lymphatics*; many of which Vessels, by such *Obstructions*, coalesce and become *cartilaginous*, the *Perspiration* is lessened, all the several *Secretions* are rendered less *perfect*, all the *Solids* grow stiff and hard, and lose their *Elasticity*, and the *Circulation* is gradually reduced into a narrower Compass, approaching still nearer and nearer to the *Trunks* of the Blood-vessels, or their first Branches.

5. AT this Time it is, that an observant *wise Man* will discover, that his *Vigour* is past the *Meridian*, and begins to *decline*; and this Discovery will *dictate* to him a Necessity of takeing such Measures, as may render the *Progress* of *Old Age* as *slow* as his Nature will admit of; and such as may contribute



## 296 *The Method of Cure in Diseases*

to the Continuance of his Ease and Happiness, and the Preservation of his *Senses*, and his *Faculties*, in all the Perfection that can reasonably be hoped for.

6. Now I am persuaded, this desirable *End* cannot, by human Means, be attained, without a gradual Diminution of his *Meat* and *Drink*, and this both in *Quantity* and *Quality*, especially in the *First*; and this is a Rule which must be practised by the Man who is turned of Fifty, and is desirous of living to Seventy or Eighty. It must be strictly and uniformly pursued, and he must resolve to be deaf to the *Calls* of craving Appetites, which, at this Time in Life, are usually so depraved by *Prejudice*, *Example*, and *Excess*, that their Judgment is *false*, and their Dictates *destructive*, when they point out the *Quality*, or direct the *Quantity*, of his Food.

7. CORNARO, who was possibly a single Instance, amongst Men of Rank and *Affluence*, of a long Life, high Health and Spirits to the *last*, secured these valuable Blessings by the mere Force of *Regimen*, even after a luxurious, and consequently an unhealthy and dispirited *Youth*. At Forty, he began to curb his Appetites, and to manage his *Diet*, which, after several *Essays*, he fixed at twelve Ounces of solid *Food*, and fourteen  
of

of *Wine*, in twenty-four Hours; from this Time, (*viz.* the Age of Forty) gradually lessening his *Diet*, till he reduced it to the Yolk of an Egg (*i. e.* about an Ounce of solid Food in twenty-four Hours, and probably did the same by his *Wine*). He enjoyed a perfect State of Health, and was at the same time happy in *high Spirits* to the Age of an Hundred, or, as some Authors say, an Hundred and Twenty: A very extraordinary Instance this, in a Man of *Cornaro's Rank in Life*, who had in his Youth indulged in *high Food*, and *rich Wine*. Now it is highly probable, that from the Time of the first Reduction of his Food so, at the Age of Forty, he must gradually have lessened the daily *Quantity*, about two Ounces every ten Years, till he had at Length reduced it to an Ounce a Day. The happy Result of this gradual *Reduction* shews, that he must naturally have had very strong Solids: For I am quite persuaded, that if instead of this *stinted Quantity* of *animal Food*, he had, at the Age of Forty, confined himself to Cow's Milk and Bread, to Vegetables and Water only, he might probably have lived to a much greater Age, with a clearer *Head*, and higher *Spirits*; for the sovereign Method of prolonging Life is to preserve the Blood in a *thin, sweet and balmy* State, by which only the *Circulation* can be kept sufficiently extensive and full, through the various *Meanders* of the *Capillaries*,

## 298 *The Method of Cure in Diseases*

*laries*, and all their delicat *Circumvolutions* in the *Glands*: For natural *Death* by reason of Age only, is the necessary Result of thickening the Blood, which gradually lessens the Extent of, and finally stops, the *Circulation*, even in the Trunks of the Vessels.

8. IT is now about sixteen Years since, for the last time, I entered upon a *Milk* and *vegetable Diet*. At the Beginning of this Period, this light Food I took as my Appetite directed, without any Measure, and found myself easy under it: After some time, I found it became necessary to lessen the *Quantity*, and I have laterly reduced it to One half at most, of what I at first seemed to bear; and if it shall please GOD to spare me a few Years longer, in order to preserve in that Case, that *Freedom* and *Clearness* which by his *Blessing* I now enjoy, I shall probably find myself obliged to deny myself *One half* of my present daily Sustenance, which precisely is *three Winchester Pints* of new Cow's Milk, and *six Ounces* of *Biscuit* made of fine Flour without *Salt* or *Yeast*, and baked in a quick *Oven*.

9. MODERAT *Phlebotomies* to such as can bear them without Fainting or great Lowness, especially such as have ever by a common temperat Diet preserved a robust *Constitution*, will greatly assist in procuring a *Green Old Age*; for Death (as I have already ob-

observed) overtakes the temperat Man *lento pede*, by slow and gradual Advances, by thickening from time to time the Juices, *viz.* the *Curd* and *Serum* of the Blood, and thereby obstructing first the *Capillaries* and *Lymphatics*, and then the first Branches, and lastly the *Trunk* Vessels themselves. Now moderat and frequent Loss of Blood keeps the Vessels always *roomy*, and draws off more of the thick and viscid Juices, and in a greater Proportion than of the fluid and good Blood, as I have before shewn.

10. IF *proper*, light, and wholsome Food, such as is easily digested, be taken in the smallest Quantities that can prevent the *Anxiety* of Hunger, the kindly Chyle from thence drawn will keep the whole Mass of Blood cool, thin, and sweet, longer and better than any other Method of *Diet*, which, in my Judgment, Art can suggest. Now in order to render this *Regimen* easy and familiar to the Patient, he should enter upon it at the Age of Fifty, at least before he is Sixty, that the Change from higher Feeding may not be attended with Fainting, or too great Low-ness. I have at this time a Patient upwards of Eighty, in perfect Health and Serenity, who yet has ever been of a delicat and tender Constitution, whose present easy and happy State seems to be the Consequence of drawing seven or eight Ounces of Blood about  
once

### 300 *The Method of Cure in Diseases*

once in two or three Months; and. in Fact, I have found, that frequent moderat *Phlebotomies*, (for Instance, once every Quarter of a Year, or at least in the Spring and at Autumn) when they can be borne without Faintings or subsequent Lowness of Spirits, will greatly contribute to the Preservation of Life, and afford a reasonable Prospect of a *green and serene Old Age*.

II. ANOTHER Method of procuring these *Blessings* is to promote and encourage *Perspiration*. Now in old Men, from the Weakness and Slowness of Digestion, by a Contraction of the *Channels* for Circulation, (many of the smaller Vessels becoming solid) and by a consequential *Laxity* of all the *motive* Powers, the *Perspiration* gradually decreases, the Skin grows dry and stiff, the *perspiratory* Ducts are closed; and hence come *Wrinkles* in the *Skin*, and *Paleness* in the Face. Now the Encouragement of *Perspiration* in every safe and proper Way, is the most likely Method of preventing (or at least of retarding) these Effects of *Age*; and this may be done by frequent and powerful *Fric-tion* over the Body, the Limbs, and *Spine*, (especially in the Morning and at Night) with a *Flesh brush*, a *rough dry Towel*, or a Piece of warm *Flanel*, afterwards washing, in the warm Seasons, with a Towel wet in cold Water, and in the colder Seasons, in  
*warm*



*warm* Water. Let this be done before a clear Fire, and let the Patient after such Operation put on a *Cotton* Waistcoat next to his Skin. But nothing will so effectually prevent this, as a total Milk and Seed Diet.

12. As to Medicins, the best known to me, as conducive towards a *green Old Age*, are these, *viz.* In cold Nights, half a Pint of warm small Sack-whey, with forty or fifty Drops of *Spirit of Hartshorn*, taken at going to Bed—a *Pill*, two or three, of true *Assa fœtida* taken early in a Morning, the Effect of which is to be felt the ensuing Night—in want of due Rest, *these*, or a Drachm of *Mithridate*, or half a Drachm, or forty Grains of old *Venice Treacle*, or Sir *Walter Ralegh's* Cordial, wash'd down with warm Sack-whey.

13. It will be highly beneficial to use all such bodily Exercise as a Man in Years can with Safety bear; an Horse, whilst his Strength is equal to it; afterwards a *Chaise* or *Chariot*, in good Weather, or in bad let him walk an Hour in the Morning, the same in the Evening before Sun-set, and let his Walk be taken in a *sheltered* Place. Those who are unequal to these Exercises, may, however, use the *Tremoussoir*, (or Chamber-Horse) a *dumb Bell*, or an *Hammock*: For Exercise, in some Shape or other, must be had; and this may be adapted to the Time of Life, and the different Stages of a natural and necessary *Decay*.

## 302 *The Method of Cure in Dseiafes*

14. To promote the great Point in View, a *cheerful healthy Old Age*, nothing, in my Judgment, can more effectually conduce, than a serious Attention to the gradual Advancement of these *Stages* in Life, and a proportionat Regulation of Diet; and hence will it be highly adviseable to drop, by Degrees, *solid Food*, and to slide into *Liquids* only. The stronger animal Food may, at first, be succeeded by weaker, such as *Chicken* and *Veal*. These, in Process of Time, must give way to thin *Broths* made of *Vipers*, with *Veal* or *Chicken*; which must at length be laid aside for *vegetable Soups*, (made with little Butter) and finally, half a Pint of *Ass's Milk* for *Breakfast*, the same for *Supper*, and a Quart of sweet *Cow's Milk* for Dinner, will, upon Experience, be found to be a Diet calculated to prolong Life, keep the *Head* clear, the *Spirits* free, the Perspiration tolerably *full*, and Circulation pretty extensive: And if this very abstemious *Regimen* is not strictly pursued, and craving Appetites must have some Indulgence; in such Case, the *lightest* and the *least* Food, which can prevent the Uneasiness of *Hunger*, will be found to be a *rational* and almost certain Method of procureing uninterrupted Health, and a *green Old Age*.

15. ANOTHER easy and efficacious Mean of obtaining these Blessings, is to go to Bed,  
and

and to rise from it, early ; the first by Eight or Nine o'Clock in the Evening, the latter by Six in the Morning, during the Summer Season, and at Seven in the Winter ; and the Prudence of such Practice will appear, when it is considered, that at Night the Air is generally damp, heavy, full of *nitrous, arsenic* and noxious mineral Particles, which being *specifically* heavier than its other constituent Parts, gravitate and descend the soonest towards the Surface of the *Earth*, that is, in the first Hours of the Night ; and from *these*, an early warm Bed is the best Defence : Now before the *Dawn* of Day, all this hurtful Matter is discharged and drops, and in the Place thereof the Air is impregnated with *balsamic* and fragrant Particles drawn from the lightest and sweetest Vegetables ; and *these*, early-rising Persons, of a tender and delicate Frame, should strive to enjoy, whilst they are hovering, as it were, in the lower *Regions*, and before the Force of the *Sun* has carried them out of their Reach. Another beneficial Result of early Rising is, that it affords Time sufficient for the bodily Exercises above suggested.

16. It will be found necessary for a Man in Years, to endeavour to keep his Belly *firm*, and its Dejections *solid* and *formed*, as a proper Means of preserving a due Tightness in the whole *System* of the *Solids* and the *Nerves* ; and this can only be uniformly effected

### 304 *The Method of Cure in Diseases*

effected by very moderat Meals on the lightest Food. Slipping Bowels in *Old Age* will destroy the Firmness of the *Nerves*, and Freedom of the Spirits, and soon bring on Lowness and Sinking, peculiarly hurtful to *Old Age*. This the wise *Hippocrates* well knew, when he warmly recommended to Men in Years a Firmness in the Bowels, which I would advise as a very essential Step towards an healthy *Old Age*. Now when an old Man, by endeavouring to preserve this Firmness, finds that he becomes too *costive*, and that his Head is thereby *clouded*, or his Belly *tumefied*, (the usual Consequence of Over-feeding only) a small Quantity of *Hiera Picra*, or *Tincture of Rhubarb*, one or two *Ruffi Pills*, or *Anderson's Pills*, taken over Night, will easily remove such Uneasiness: And be it remembered, that all the *Openers* taken by *old Men* should be of the warmer and more *carminative* Sort, because the *cooler*, more *drastic*, and quicker Purgers, are *flatulent* and *dispiriting*, and after the Use of such, the Bowels are apt to continue for a considerable time in a loose, *flabby* State, a Consequence to be especially avoided by Men in Years; whereas the warmer and more *carminative* Openers leave the Belly tight and firm, the moderat Use of such neither hurts the Appetite, nor sinks the *Spirits*, and the Frequency of such Assistance will be found highly beneficial in the *Decline* of Life.

17. ONE of the most irksome Consequences of old Age, is *Wind* and *Flatulence*, so pent up in the Bowels, that by reason of a weak *Digestion*, and obstructed *Perspiration*, the Patient has not Force to throw it off. The most solid Cure of this Symptom is the *lightest* Food, and the *least* in Quantity, which can secure him from the *Anxiety* of Hunger. Milk and Seeds have less of this Kind of *Wind*, than any other *Eatables*, and that which they have is of a gentler and sweeter Sort. I cannot say, that in these Oppressions by *Wind*, I ever observed, any great Relief was to be had by the use of *Aromatics* and *Spices*, unless an *Aloetic* Opener was joined with them: They only attenuat, and do not expel Wind.

18. IN great *Flatulence*, and frequent *Eruclations*, nothing affords so quick and effectual a Relief as *Ipecacuana*, or *Thumb-Vomits*, as the Patient can bear them, and as the *Exacerbations* indicat, to pump up the *Wind*, and force it upwards or downwards, or through the *perspiratory* Pores. After such Operations, a Glass of generous *spiced Wine*, and at going to Rest, or a small Quantity of *Hiera Picra*, will have a good Effect; and afterwards chewing half a Drachm of *Bark* on an empty Stomach twice a Day, which will give Strength to the digestive *Organs* and the *Solids*.



19. ANOTHER Mean conducive to an healthy *Old Age*, is to keep the *Feet* and *Hands* especially, as warm as possible, by *woollen Socks*, and *furred Gloves*. These Parts being furthest from the *Heart*, the Source and motive Power of the *Circulation*, for this Cause an *old Man* should never go to Bed with *cold Feet*; and if they are *chilly*, let him first warm them well before a clear Fire, or *bathe* them in warm Water, otherwise will his Sleep be short and interrupted; and in cold and frosty Nights, let his Bed be well warmed with a Pan of clear Coals, sprinkled with some *aromatic Seeds* or *Gums*; at such times a Bag of *warm Sand*, or an *hot Iron*, in a thick woden Case, placed at the Feet of his Bed, and a Fire burning all Night in his Bed-chamber, will, each of them, contribute to his Health and Comfort.

20. HIS Bed-Chamber should be of a *Southern Exposure*; if possible, let it be well *ventilated* in the warmer Part of the Day, by opening the Windows; and let it be kept perfectly *sweet* and clean, and this rather by constantly *rubbing*, than by *washing*.

21. A MAN in Years should not choose his *Habitation* in a large and *populous City*, but rather in a *clear, dry, and sandy Country*,  
and

and his House should be of a moderat *Elevation*.

22. LET his *Cloathing* be such as may keep his whole Body in a State of due Warmth, and yet such as is consistent with Ease and Activity; and therefore the properest Cloaths are those which are *light* as well as *warm*. Let his *Winter* Habit be put on *early* in the *Autumn*, and not laid aside till late in the *Spring*: Let him guard against *North-east-erly* Winds, and *foggy Frosts*: Let his *Fuel* be Wood, if possible; if not, *Coals* which are the least *sulphurous*, most *pitchy* and *resinous*: Lastly, let him avoid *sinoaky* Rooms, and *foul* Chimneys.

23. *ÆTHIOPS Mineral*, and *Jesuits Bark*, seem to be, and are Medicins excellently calculated for the Preservation of Life and Health; the *first* for those who are originally robust, and who persevere in the common Use of Meat and Wine, in Quantities fitted, though, to their Time of Life; these may, by proper Doses of *Æthiops Mineral*, be kept moderately open, and their Blood preserved in a State of *Sweetness* and *Fluidity*. The latter of these Medicins, the *Quinquina*, chewed (about half a Drachm in Quantity) on an empty Stomach, and swallowed, its *Extract* in Pills, or the gross Substance in *Wine* or *Tea*, will brace and strengthen the *Solids* and  
X 2 *Nerves*;

### 308 *The Method of Cure in Diseases*

*Nerves* ; a *Regimen* which should commence at the first Approach of Old Age, and be continued constantly, at least *Spring* and *Fall*, to the very last *Stage* of Life. To the Tender, Delicat, and such as are unhappy in weak and *lax Nerves*, the *Bark* is the best and safest of all the vegetable *Restringents* and *Bracers* ; all its Qualities are probably not yet discovered. When it is properly chosen, thin and quite fresh, rightly prepared, and duely dosed, I take it to be not only the best *Febrifuge* in all *Intermittents* and *Remittents*, but likewise the best *Antihætic*, the best *Styptic*, a Stopper of *Mortifications*, with a *Regimen*, *Anasarca's* and even *Ascites's*, especially if mixed with *Salt of Steel*. I take it likewise to be an excellent Medicin in *Lowness of Spirits*, and most *nervous* Disorders ; and hence it is, I cannot too earnestly recommend its Use to the tender, delicat, and *nervous* old Man, in order to procure him the Blessing of a *Green Old Age*, as far as *Art* and *Medicin* can contribute to it. *Mistleto* of the *Oak*, dried *Orange-peel*, *Cinamon*, *Japan Earth*, (and some other vegetable *Astringents*) are found to have something in them of the Nature of the *Bark*, but in Virtue and Efficacy are greatly inferior to it.

24. LASTLY, The *Reader* must excuse me, whilst I speak my Persuasion, that nothing will more effectually contribute towards the  
Fe-

Felicity of a *Green Old Age*, than innocent and entertaining *Amusements*, engaging and light Studies, and rational *Diversions* in a cheerful and affectionat Society; above all, a *clear Conscience*, *beneficent Temper*, *peaceful Resignation*, and well-grounded *Hope*, which

*Summum nec metuat diem, nec optet.*

THOUGH many of the Directions given in this *Chapter* are adapted to Men of *Fortune* only, yet those who are not such, may possibly herein discover some *Rules* of Liveing advantageous in themselves, and at the same time practicable without Expence. Let the Man who is really poor, take care to avoid the Inconveniencies of the Non-naturals; and his very *Poverty*, by confining him to a low, thin *Diet*, may probably procure for him the Blessing of long Life, and a *Green Old Age*.

To conclude; I cannot but hope, that Persons of *all Ranks* and Conditions may, by a serious Attention to these *Rules*, make some Discoveries, which may assist in conveying them, without violent *Shocks*, through a State of *Misery* and *Probation*.

25. I HAVE above observed, that to prolong a *Green Old Age*, nothing was more conducive than the Firmness of the Bowels, and a due natural Costiveness, at least of *figur'd Stools*; but since a *Diarrhœa* may hap-

### 310 *The Method of Cure in Diseases*

pen from casual *Excesses*, *Colds*, or *Epidemical* Distempers, to such, which not only carries off the *Nourishment* and *Spirits*, but, if continued, will endanger the Life of an *old Man*, I have therefore reserved the Cure of it to this Place.

#### A D I A R R H O E A.

*A DIARRHOEA*, Flux, or *Chronical* Looseness, if it is simple, and not *Symptomatic*, arises from an imperfect *Digestion*, or a bad *Chylification*; the last from *viscid* Juices, so stuffing the *Blood-vessels*, that they will admit little or no new *Chyle*; the first from a *Relaxation* of the Solids, whereby the *Chyle* not being sufficiently *thinn'd* or *mill'd*, cannot pass the *Lacteals*; and so stagnating in the *Primæ Viæ*, there acidulats, and turns into the Nature of an *active Purge*. This is the Case with a simple and primary *Diarrhœa*; the *Symptomatic* may arise from many Causes, a slow *Fever*, a *scorbutic* Habit, any *topical* Distemper translated, as the *Gout*, *Rheumatism*, or *Erysypelas*. This last kind of *Diarrhœa* can never be totally cured, till the primary and original Distemper be first remedied, and so it becomes a simple uncomplicated one; just as an *Ulcer* can never be cured, till by proper *Alteratives* it be made a simple *Wound*. For the Cure of a simple *Diarrhœa* then, nothing is so effectual as frequent *Vomits*, both to cleanse the *Primæ Viæ*, that the digestive *Organs* may have their proper



proper Play, as also to withdraw and *revulse* the *peccant* Humours from the *relax'd Bowels*, and to cleanse them, Powders of toasted *Rhubarb*, prepared *Coral*, with a few Grains of toasted *Nutmeg*, in small *Doses*, wash'd down with tepid *Bristol-water*, or the white Drink, Teas of *Bark*, *Cinamon*, *Mistletoe*, and *Orange-peel*, four Spoonfuls twice a Day, on an empty Stomach; but above all taking special Care of the *Diet*, which ought to be the *lightest*, and most easily digestible, *Rice*, *Sago*, *Biskets*, and the several sorts of *Seed-meats*, made with Milk or Water, little at a time, but oftener: All kinds of Exercises the Patient can bear, and first *Bristol*, then *Spa* or *Pymont* Water for Beverage, with a little *spiced Claret*. This Method will do, if any thing can, if the Constitution be tolerably *good*, even though *tender*.

## The CONCLUSION.

**I**T may be very justly and reasonably supposed, that all, especially duely cultivated or sensible *Patients*, already know and are convinced (at least in the main) of the *general Truths* here laid down, about the *Cure of Distempers*. Scarce an *Apothecary's Apprentice*, but can tell, that proper *Evacuations*, mild *Alteratives*, and gentle *Bracers*, orderly pursued, and duely continued, are the most effectual Means and Medicins to cure the *Diseases* of the Body, and the *Anxieties* of the Mind, that are the Consequences of such bodily Diseases; and no considering Patient, but is convinced, that if he could but moderat his *Appetites*, and stick to the *Lightest* and the *Least* he is tolerably easy under, he would in time get rid of his *Diseases* and *Complaints*; that is, at least, he could thereby starve them away in time; so that what I have so strenuously and perpetually inculcated about *Abstinence*, Fasting, or the *Lightest* and the *Least*, is all *Labour in Vain*, and mere *jejune Repetition*. The *sole Question* in *Physic*, it seems, and which alone ought to be the Subject of a sensible *Physician's* Study and *Inquiry*, is, How, takeing Mankind and the World as they actually are, with their present *Ignorance*, *Appetites*, *Passions*, *Luxury* and *Intemperance*, which they will not forego,  
even

even under the Terrors of eternal Punishments, it is possible to cure or relieve them of their *Diseases* and *Complaints*, the soonest and most effectually. Some from their *Situation* in Life, their *Employments* and other Circumstances, may find the *Rules* I have laid down for the so tedious Recovery of Health, extremely inconvenient and difficult to practise. Others from the *Violence* and the painful *Craveings* of their Appetites, Passions, Habits, and the Customs of the Country, will be extremely averse to cure their Complaints in the *Manner* I propose. To both such I might just as well have said nothing at all, as to have recommended so impracticable and disagreeable a Manner of *Cure*. To these, all I have to answer, is, 1<sup>st</sup>, I have suggested the most effectual and quickest *Remedies* and *Medicins* to me known, and chosen after the *experimental Refusal* of a Thousand others, said to be of the same Intention, under the present common *Regimen*, and fashionable Manner of practising Physic; and so have answered the *first* Condition; but without promising a *solid* and durable *Cure* in such Circumstances. 2<sup>dly</sup>, That taking in all the *Conditions* proposed, they make it an impossible *Problem*; and with as much Reason they might require the *Quadrature* of the Circle in *integral Numbers*, or a *perpetual Motion*. *Health* and *Luxury* are incompatible: Strong Fibres and Nerves, and *immoderat*

### 314 *The Method of Cure in Diseases*

*derat Lechery*, are *contradictory*. Long Life and continued *Intemperance*, in the Nature of Things, are impossible. *Physicians* under such Conditions, by strong and repeated *Evacuations*, and violent *Astringents* and *Bracers* alternatly prescribed, may keep up the *Patient* for a while, but that even poorly and precariously; and at the same time, and by these very Means, they precipitat the *Patient's Fate*. The Proposition I laid down to myself to prove, was, That Men, in a great measure, had the *total Cure*, at least a great Degree of the *Alleviation* of their Miseries, in their own Power; all, but that one of *Hunger* perhaps, or *Simplicity* of Diet, which cannot come to any very painful *Extreme* in this Island. To *bear* and *forbear*, is all that is absolutely necessary in this *Life*, to make a Man tolerably easy; and his Pain and Suffering cannot have risen to any *great Height*, who will not submit to this. I have labour'd to shew in this *Treatise*, by going through most of the common Distempers, *Acute* and *Chronical*, *Epidemical* and *Cephalic*, the *Evacuations*, *Alteratives*, and *Bracers*, proper to alleviat them, without any Consideration of a particular *Regimen*; and to extirpat them, have added the *specific Regimen*. If this will not give Content, we must conclude from this Appearance, as it necessarily follows from many others, that *Pains*, *Suffering*, and *Diseases*, are necessary  
in

in the *Oeconomy* of *Providence*, to make Men virtuous, in order to become afterwards happy; and that *Omnipotence* and *Omniscience* has chosen this *Mean*, as the most effectual to bring them to this State at last. So that all Endeavours, however *reasonable*, to steer any other Course, will be vain, till the *Sufferings* are more *exasperated*, as in the *torturing Engines* there are requir'd a *Turn* or two more of the *Screws* to make the Criminal speak out the Whole. For my own Part, neither my *Constitution*, the natural *Tenderness* of my *Nerves*, my *Habitudes*, nor even my *Conscience*, would permit me to see my Fellow-Creatures in *Pain* and *Misery*, without contributeing all in my Power to their *Relief*. Absolute *Resignation*, nay inward *Contentment* and *Joy*, in the infinitely wise and perfect Will of GOD in all things, *prosperous* or *adverse*, I know is my *Duty*, is a State I admire, and ought to *aspire* after. But I am sensible I am very far from it at present, and I fear I could not be perfectly happy in any *Place*, as I now feel myself, if I certainly knew, that any of my Fellow-Creatures were to be *eternally* miserable *anywhere*. I have therefore done my *best*, and I believe my *last*, in *Physic*: I think I have *demonstrated* from the *Nature* of Things, from the *Writeings* of some of the *best Physicians*, my own *long Experience*, by running through all the commonly described *Distempers*, that  
the



## 316      *The Method of Cure, &c.*

the Means and Methods I *propose*, will either *eradicate*, or greatly *relieve* them; and though the Method be *slow*, and somewhat *self-denying*, yet *Custom* will make it still easier, and the *Health* and *Spirits* arising from it will in time make it *pleasant*; and in very bad and painful Cases, it will be some *Consolation*, and give the desponding Patient a great deal of *Courage* and *Spirit*, to *know* there is still a *Method* remaining, that has the greatest Probability to *cure*, *relieve*, or lay the suffering Person easily *down*, that has not yet been commonly prescribed, nor sufficiently enforced: For I am *morally* certain, and am *myself* intirely convinced, that a *Milk and Seed*, or *Milk and Turnep* Diet, duely persisted in, with the occasional Helps mentioned on *Exacerbations*, will either *totally cure*, or greatly *relieve*, every *Chronical* Distemper I ever saw or read of; and plentiful *Dilution*, (with proper Evacuation of the several kinds premised) with *Teas* made of the *saponaceous*, or *aromatic Seeds*, in their Order, will bid fairest to cure all cureable *Acute* ones I know.

F I N I S.













